



The Mynde

of the Godly and excellent learned man M. Iohn Caluyne,
what a faithfull man, whiche
is instructe in the Worde of
God, ought to do, dwel
linge amongst the
Papistes.

yes. c. amonge the
to the 2. Cor. 6.

What fellowship hath righteous
nes with unrighteousnes? What com
pany hath light w darkenes? How a
greeth Christe with Belial? Or what
parte hache the beleuer with the infy
dele? &c.

Anno Domini M. D. XLVIII.





MUSEVM
BRITAN
NICVM

The Preface

to the Reader.



Since

ſ Sathan
was loſed oute
of the botom-
les pyt, and (for
mans vnthank
fulnes towarde

Apoc. 20.

God for his manifold benefytes) per-
mytted to range througħ out the whole
worlde, to deceyue mankynde, man off
hym ſelfe naturally prone vnto euyl, &
therfore readie to encline to his diabo-
lycall ſuggeſtions and temptations/wel
nygh all y whole worlde (a fewe of the
lytle flocke of Chriſt onely excepte, who
it hath pleaſed God of his mercie ſo to
preſerue, as he alwayes doth his church
that they haue not bowed their knees to
Baal) hath neglected and ſet naught by
Goddess euerlaſtyng teſtament & gol-
pell which is the power of god in to ſal-

Gene. viij

3. Reg. 19.

Rom. 1

A. 9.

uari

The p[re]face

nation to all them þ[er] beleue. And wheare
as they kneue there was a god, & haue
not worshipped him as god, no; thanked
hym, but became vayne in their ymagi-
nations, and they; fooly the herte was
blynded, when they counted them sel-
ues wyse, they became fooles: and tur-
ned the glorie of the incorruptible God
into the symilitude of a corruptible mā
ge. Wherfore God, likewise, gaue them
vp vnto their hertes lustes into vnclean-
nes, to defyle their owne bodies in them-
selues, which turned the truche of god in
to a lie, so that they worshipped & serued
the creature more then þ[er] creator, which
is blessed for ever and ever.

Rom. i

And what more ensued Saint Paul
declareth, They Justlie receyued the re-
warde of their erroure, and as they had
no regarde to knowe God, euen so god
gaue them vp vnto a lewde mynd, to do
those thynges whiche were not comelie
beyng full of all vnrighuousnes whors-
dome, wickednes, couetousnes, malycia-
ousnes, full of enuye, murder, stryfe, de-
ceite, euell cōdicioned, whisperers, backe-
biters, dispisers of god, doers of wronge
proude

to the reader

proude, boasters, bringers vp of euill
thinges, disobedyent to their elders, w
oute vnderstanding, couenaunt breakers,
vnlouing, stubburne, vnnmercifull, & en
dued with all kynde of wychednes.

Thus doest þu see (good Chyilian rea
der) howe dangerous a thyng it is, to
neglect oꝝ dispyle the myghtie worde of
god, against whiche (notwithstanding)
the gates of hell can not preuaile: so þu
in dispisynge oꝝ resystinge it althoughe
of a malicious oꝝ peruerse mynde, thou
goest aboute to suppressse & kepe it backe
thou dost nothing els but procure thine
owne dampnation, the worde of god flo
rissinge neuertheles: for as the gospel
is saluation, to them that beleue it, so is
it dampnatio to them that beleue it not.
This dothe Chyriste verifie and affirme
him selfe, saying, he that refuseth me and
receyuethe not my wordes, hath one all
ready that iudgeth hym.

Jhon. 12.

The worde whiche I haue spoken, þu
shalt iudge hym at the latter daye: for he
shall haue nothyng to cloke his synne
wythall.

Jhon. 15.

Paraduence we wyll thynke that

2. 19.

Saintes

The pꛛeface

Saynct Paul doth speake those thinges
onelye of those y were before his dayes
and so perswade our selues that it was
nothinge meant of vs, but in lesse then
we cā pꛛoue our selues not giltye in those
and lyke offences that they in the olde
lawe were plagued and punished for, let
vs not perswade our selues to be cleare
of lyke threatenynge. No, let vs loke
for none other thinge, but to be caste vp
of god into a reprobate and leude mynde
and so headlonge into all fylthynges and
iniquitie the iuste rewarde of our errour
whose ende is death euerlastyng.

Deut. viij.

Exo. 16.

Joh. vi

God fed y Israelytes with fyne Māna
sente them from aboue, they abhorred it
& wished to be at their full grosse fleshy
pottes agayne in Egipte. They were
plaged for their vnthankefulnes. God
hath sente vs the true Manna, his euer-
lastyng word y bread of lyfe we abhor
it, we can not abyde it, we wolde be at y
full pottes of y grosse fleshe of mennes
traditions to poyson our selues. Well,
shall we thinke to escape gods wꛛathe?
Is god become a chaungelyng? will he
not punyssh vs, for our vnthankefulnes
as

to the reader

as he dyd them: yea trulie. For we be
more worthy of punishment then they,
seing we haue their punishment, for an en **Rum. xi.**
sample before our eyes to beware by.

God also brought the children of Israel
out of Egypt by wonderfull miracle, for **Exod. 14.**
when it was impossible by all reason,
but y other they shoulde haue bene des-
troyed by Pharaos and his armye being
behynde them: or else to haue bene all
drownded in the rede sea before them: the
mightie power of god caused the deepe
sea to stande on eyther syde of them like
a wall so that they passed through it safe-
lie, but they: enemyes pursuinge them
were drownded horse and man. We heare
as they ought wick whole herte & mind
continually duringe their lynes to haue
geuen thanks vnto that myghtie god
alone for their deliuerance: they shortly
after made them a golde calfe, fell down **Exo. 32**
and worshiped it, offering sacrifice vnto
it, saying. These be thy goddesses (O Isra-
ell) whiche haue brought the out of the
lande of Egypte. This their vnthankful
Idolatry Moyses called y greatest sinne
and was greuously punished: for there

N. iij.

ensued

The p̄face

ensued murder of ꝑ Israelites to ꝑ number of xxiii. m. Now if it can be proued, ꝑ we haue shewd no such vnthākfulnes toward god, haue not resisted his word nor cōmitted no such lyke offence: then may we sleape the more careles and feare no suche plagues to fall vpon vs, for of thys we may be sure, God will not punyſhe vs without a cause. But amongest many other thinges, what say you to thys, I pray you: We were longe in Egypte that is in the bondage and captiuitie of Pharao the deuyl, and when we could be delyuered by no power no merite or intercession of any creature besyde chryſt viſyble or inuiſible/mortal or immortal/ & wher as it was impossible to al reason, but other we shoulde be everlastinglye drowned in ꝑ red fiery sea of hell & death being allwaies before our eyes: or els to be deuoured of the furiose Pharao the deuyl pursuinge vs: God of his mere mercye (aboue all our desert) sente hys onely begotten sonne Chryſte Iesus, to become verie man and dye for vs, for in as moch as we had committed suche offence as was forbidden in paine of death
we

to the reader

we muste nedes be redeamed agayn by death, and that by suche a one y^e shoulde not remayne dead styll, for then shoulde not he ouercome death but death ouercome hym: therfore muste he ryle againt and so by death ouercome death.

This parte hath chryst played alone. He died for our redemption, he rose againe for our iustification & so ouercame death synne and hell: and thus moste wonder fully deliuered vs out of euerlastyng chaldom and captiuite. But haue we alwayes ascribed the renowne and glorie of our redemption and forgeuenesse of synnes to god alone? No no but rather to mannes satysfactorie with sondry other vayne traditions of man. To whō do we attribute, or whom do we prayse for our daylie preservation from perilles and Jeoperdyes? God alone? No, our manyfelte actes do openly reprove vs. How many men and womē haue bene, when they haue bene in daunger/ some of drowninge, some of burninge, some of breakyng their neckes, and some lyeng so lycke that to all reason they seemed incurable, that, yf god of his goodnes pre
serued

1. Cor. 15.

1. Cor. 1

Ephe. 1

The pꛛeface

serued them and rayled them vp agayn,
wold shortly after get them to one ydol
oz other (to whom thei had vowed their
pilgrimage and offeringe) as some to y^e
ladie of Walsyngham some to the la-
dye of Grace, oz vnto some other foule
ydoll. And where as they shoulde haue
geuen glorie and praise to the one ener-
lastyng god, which alone deliuered the
they haue kneeled downe in the sight of
the whole multitude & thanked a doime
ymage, worshipping and offering their
ydolatrours sacrifice vnto it. Was not
this ydolatry worse the the worshipping
of the golden calfe? yea trulie. For then
sacrifice was commaunded to be offered
to god with calues, but not calues to be
worshipped: as for ydolatrours ymages
were forbydden then as they be nowe.
And for that the people might be y^e more
allured to lyke abhominacion y^e priestes
taught them for their owne aduantage
to come onely in their shirtes & smockes
what was this els but to say with y^e Is-
rachytes: These be thi goddesses (o Israel)
whiche haue brought the out of y^e lande
of Egypte & bondage: yea and no doubt
the

to the reader

the worlde bothe hath and shall be plagued wth as greuous plagues as they were, yf it do not earnestly repent and forsake not onely suche abhominacion: but also all kynde of ydolatrie that is, all inward or outwarde worshipping of the ymage of any thinge visyble or invisyble: or seeking for geuenes of synnes or saluation at any creature mortall or immortal, but only at gods mercy, & y^e for christes sake.

More ouer for thele and suche lyke our vnthankefulness and offences, God had iustly geuen vs vp into such a lewde and reprobate mynde, that all we (a few excepte) were not onely geuen headlong into all kynde of vyce and ydolatrie: but were so ferre gone y^e we were iuste partakers of the curse pronounced out of goddes mouth by the prophete **Esai.** wo be to you y^e call euyl good, and good euyl, makynge derkenes lyght and light derkenes, takynge bitternes for swetnes and swetnes for bytternes. In this case were we. That whiche was vyce and abhominacion, we toke for godlynnes and vertue: And that whiche was godlynnes and vertue in dede, we toke for heresie & synne

Esai. 5

The p̄face

Hy me: for who was he y thought it not
godly to professe him self into an abbey
frier house or nonry? Who was he that
spake against them, and that with gods
worde but he shoulde be hated and per-
secuted? Who was he that thought but
that it was hyghlie meritorious to go
on pylgrimage to this or that ymage?
Who was he that coulde speake against
them but he should be in daunger of his
life? Who durst speake against y Popes
hote purgatorie, but that he shoulde be
burned to ashes? And as for the abusing
of the lordes supper whiche they called
the sacrament of the Altare, he y spake
but a worde against it, or againste their
wyeked masses satisfactorie (thoughe it
were the verie scripture) hangyng was
to good for hym, he must dye most cruel
death. But thanks be to y eternall god
for he (to the declaration of his glorie &
for his electes sake) hath styred vp men
as his instrumentes to speake, write and
p̄inte myghtelie against suche abhomi-
nation, and he hath turned the hartes
and powers of some christen Princes a
gainst them to suppressse them and roote
out

to the reader

out all suche plantes as our heavenly fa-
ther hath not planted.

¶ Finally, seing that papistlicall abho-
minations and ydolatries be now well
myghe all knowen though they be yet
scarcely halfe lefte in many places, it is
requisite and highly necessarie to know
how a faithfull christian man, endued w
the spirite of god & truely taught in hys
worde, shall behaue hymselfe amonge
papistes, were in and how ferre he may
be conuersant with them: namely, whe-
ther he may be present at their masse and
superstitious Ceremonies wout offence
in y he, although by owtwarde gestured
as by cappyng and kneelyng seme to
worshippe with them, doth notwithstanding
dyng in his herte worshippe the onely
lyuyng god: whether he may lawfully
use suche dissimulation or not? For thy
full erudition & learnyng in this behalfe
although veri few wryters haue touched
this poincte (namely in the Englyshe
tongue) here haste thou (good Christiā)
this notable work of M. Iohn Caluyn
a man of good learnyng and godlie cō-
uersation, now firste translated into En-
glyshe

The p̄face

glyſhe: which, if thou, dily gentlie reade,
peruſe and marke with ſobernes, it wyll
fullie ſatify thy mynde in this behalfe &
wher as certen places in ſcripture (after
ſome mennes myndes) ſeme to beare w
ſuch diſſimulation in worſhipping thou
ſhalte haue them moſte manyfeſtly ope-
ned vnto the: ſo that thou ſhalt perfectly
knowe, that all that be of Chriſt oughte
not onely to confeſſe God with y^e harte
inwardly, but alſo (after the counsell of
Sainte Paule) to confeſſe the lyuinge
god with the mouthe and glorye
ſie hym in their bodyes pro-
feſſyng him in all their
outwarde geſture
and behauiour.

Rom. 10.

1. Cor. 6.

¶ A ¶ E ¶ R.



How a faith

full man shall behaue him selfe,
dwelling amongst the
Papistes.



Any do

aske me Counsell
oftentymes, how
they shuld behaue
them selues amenge þ papistes
where it is not lawoful for them
to worshyppe God puerly: but
euery man is constrained to vse
many cerimonies whych haue
bene inuented against þ worde
of god, and be full of superstitiō.
Now it were not very hard to
answere them in this matter &
to desyne vnto them simply þ
truth therof, yf they were fully
Deter

For the Faithfull

determinyd in their hertes to
folow wholly and without con-
tradictiō all that God hath com-
maunded them by his worde.
But I wote not how the moſte
parte of men, after þ they haue
knowen a thing displeaſith god
do neuertheleſſe gyue them ſel-
ues leaue, and alſo do defende
thē ſelues againſte it. For there
haue bene dyuers haue aſked
me counſell in this matter euē
altogether after ſuche a faſhion
as Baalam did of god, when he
wolde go vnto kynge Balach,
for he knew well ynoughe that
it was againſt the wyll of God
that he ſhoulde take that viage
vpon hym, but yet neuertheleſſe
he ceaſed not to aſke him leaue
for þ ſame. Euen likewiſe theſe
men here being in maner cōuict

Rume. 22.

in

Amongest Papistes

in their conscyence / that it is e-
uyll done. to bowe them selues
befoze Idolles / Do enquire and
Demaunde what they may do
not for to captuat & make sub-
iecte their assent vnto god, and
reste vpon his worde / but to þ
intente men shoulde geue them
the bridle: and þ they haupnge
answere after their desire may
quyet them selues in their vice
through bayne flaterie. To be
short euen as the prophet Eze-
chiell saith. They go sekynge a-
bout þ men should make them
cushens to lay their conscience
a sleape vpon and þ men should
make them beleue þ they lyue
when they be in deathe.

Ezechl. 13

Neuerthelesse bycause it is
our office puerly to beare wit-
nes to þ verite, I can not disse-

B

ble

For the faythfull

ble nor refraine, but y^e I muste
nedes speak those thinges whi
che I think necessary to be kno
wen: specially when I am requi
red ther vnto, but for as muche
as all the Difficultye cometh of
this, that we do ever giue more
hede to kepe vs in the fauoure
of the world, then to please god
I exhorthe euery faithfull person
in the name of Iesu Christ / for
to resist his owne affections, y^e
he maye be obediente vnto the
will of his master Christ. It is
a paynefull thinge for a man to
put him self in daunger of losing
both body & gooddes / to stere
bp all the worlde against him,
to lyue in opprobrye and bitter
reprofe, and to leaue the contra
ry, where one may lyue well at
ease, for to go into a strange cou
tre

Amongest Papistes

they as one goeth astray. I do graunt it to be so, but what is þe firste lesson þe we should learne in þe scole of Iesus Christe, but to forsake our selues, but if ther be any so weake or frayle that they can not at the fyrste determine veri wel what they ought to do, at the least I desire them that they wyll not flatter them selues sekynge stertyng holes and bayne excuses for to hyde them with, but these stertyng holes can not delyuer them fro the iudgement of god, yea and we se that this is þe begynnyng and as it were the fyrste degre of the ruyne of suche as do fall fro the grace of god. And when they see þe it is not sure for the to make them selues knowne before men, that they be þe true

For the faithfull

seruantes of god duly to honoz
him they excuse them selues &
wil be counted for righteous &
fauteles when they do with o-
ther men defyle them selues w
dyuers kyndes of Idolatrye.
Then afterwarde they percey-
uinge þ they can not this waye
escape al maner of suspicio they
thynk they be discharged if they
do hyde their cristianite al togi-
ther without speaking so moch
as one worde of God except it
be to their chief frendes and fa-
milyars and þ shut vp in a chā-
bre suerly. Now þ whiles they
suffere the truthe of God to be
blasphemed, & what dishonour
soeuer mē do vse to do to Iesu
Christ: they do not onely make
no resystence to the contrarie,
but also make as though they
consen-

Amongest Papistes

cōsented to it, hauinge none o-
ther thynges in their mynde
but to take hede & no man shuld
perceyue that they be cristians
at the laste what happeneth to
such maner of people which wil
with so carnall pretence (that is
to saye, by peruerse subtiltie)
begyle both god and the world
god suffereth them to fall as it
were into a depthe of darknes
depryuing them of & knowledg
that he had geuen them, and so
finally & deuylles possessed the
& styred them vp againste the
gospell and maketh them perse-
cute with a hote & cruell furie,
the doctrine whiche before thei
knewe to be of god, and that by
good right, for it is reason, that
that man which turneth the ve-
rytie of god into a lye for to iu-

For the faithfull

stifye hym selfe in hys iniquitie,
shoulde therfore fele suche ven-
geance. For as moche then as
as infirmyte doth let vs for to
accomplishe our Duetie, let vs
rather gyue all glozy vnto god
in confessing our myserye, then
by inuentynge cauillations and
startynge holes to bring vpon
our selues shame & double dam-
nation, for we shoulde take the
ensamples of y^e punyshementes
of god for admonitions or war-
nynges, to the intente that we
shoulde learne to walke in hys
feare.

What shal men do then, first
of all let vs not measure oure
Duetie due vnto God after our
owne commodite, for after that
maner we shall neuer attayne
to the truthe. Then afterward
let

Amongest Papistes

let vs not in this matter haue
respect vnto our owne persons
for to seke oute that whiche is
most conuenient for vs after þ
fleshe. Thirdeley let vs not take
counsell at oure owne brayne,
which waye is best to wynd vs
out of parell and trouble: but
let vs rather trust in the proui
dence of god nothing doubting
but that he is able inough for to
kepe vs euen in the myddes of
a thousand deathes, if necessite
required, that it shoulde come
ther vnto: thus doing we shuld
not haue any nede long to stand
in aduiselement or dispute of the
one parte or of the other parte
whyther we should w trouble
with the losse of our goodes, w
the daunger of our lyfe, obaye
vnto god or no, & for to please

For the faithfull

hym gette the euyl wyll of me:
but hauyng ones hys comman-
dement. we shoulde redelye &
without Doubte folowe it as a
suer waye commyttynge vnto
hym what soeuer myght come
therof & gyue our selues ouer
vnto hys holy sauegarde: here
haue we y onely mean wherby
to gouerne vs truely. In this
case I wil recite a godly exāple
that Sainct augustyne doth re-
herse whiche shall be good for
to boldē and incorage vs thus
for to do. It is that Sainct Cy-
prian after that he was condēp-
ned to the deathe bycause he
wold not do sacrifice vnto ydol-
les was moued and inticed to
condiscende vnto the same for
sauyng of his lyfe. And specialy
the Iudge coueting to delyuer
him

Amongest Papistes

hym required hym instauntly,
for to do so and prayed him wel
to bethynke & aduise hym selfe.
Vnto whome he gaue a shorte
answere, that in a thing so holy
deliberacion myghte haue no
place. Let vs now consyder in
what estate Saint Cypriane
was then, he sawe the death be
fore his eyes : but for asmoche
as he was at a point with him
selfe, for to folowe the comman
dement of God, the same dely-
uered him frome all perplexite,
that he was not astonyed : so
he dyd not bowe or change his
mynde, but abode inuincible.

This is then a notable sentēce
which ought to be well printed
in our memory, to thintēt that
we do not attempte through
any deuelysh presumption, for
to

For the faithfull

to aduise oure selues whether
we maye do that whiche God
hath spoken or no : as though
we might controlle him, but yf
we will take counsell at oure
owne head & turne away from
his worde, let vs surely wayte
for the curse which he hath pro
nounced by the Prophet Esay,
vpon all them which gyue not
auctorite vnto his spirite for to
rule in their counselles and are
not at his mouth to take there
at their Determinacions.

We se nowe touchinge this
present matter, that yf our lord
hath on this wyse Declared his
will, we contentinge our selues
with his worde, may haue sure
knowledge of that y^e we ought
to do. This nowe concluded, yf
anye man will still to it reple,
let

Amongest Papistes

let him go and pleade agaynste
God, to se whether he can wyne
his processe against one so strōg
a partye specially hauinge so e-
uyll a matter.

first let vs remember that
Jesus Christ doth learne vs al
this lesson at the first entrance
into his scole, that yf we be asha-
med of him oz of his worde be-
fore men, of vs will he be asha-
med whan he shall come in Ma-
iestie with his angelles.

Mat. 10

Beholde then how that our
Lorde is not content when we
do kuowledge him secretly one-
ly and in our hertes, but he re-
quireth straightly, that we doo
declare before mē by outward
profession that we be of his: &
he dothe not accept vs to be of
his kyngdome but vnder that
condi

For the faithfull
condicion. And it is no maruell
for that that saint Paul saith
Rom. 10. can not be false, that as with o
hart a man beleueth vnto right
wysnes: so must he cōfesse with
his mouth that he maye be safe
Wherby he signifieth that can
not be the fruyte of faith befoze
God, which bringeth forth the no
confession befoze men. Who so-
euer now draweth backe, he
must go seke him a new master.

Now one wil Demaūde whe-
ther euerye one muste declare
him selfe openly or no, yf he will
doo his dutie thoughe no man
enquire of him his faith. I an-
swer, that it is not my meaning
for in asmoche as it is a particu-
lar office to preache openlye / it
is not conuenient that euerye
man medle therewith / no ney-
ther

Amonge st Papiffes

ther were it expedient nor con-
uenient. I meane not the that
euery man shoulde go into the
pulpet to declare their christia-
nyte/ or elles that we shuld pub-
lysh it in y^e stretes as y^e blowing
of a trompet: but y^e euerye one
after their vocation in y^e which
he is called to take hede that he
geue god his glory.

Now for as moche as oure
lorde hath not determyned nei-
ther the tyme nor the place nei-
ther yet the boudes, how farre
we shall go, we can not make a-
ny certayne lawes therfore.

But it is mete that euery one
(to his power) doo applye hun-
selfe faithfully, to doo the same
by all the meanes that he can,
consydering alwayes the state
in whiche he is and the grace y^e
god

For the faithfull

god hath geuen hym, & bycause
that we be al slouthfull and ne-
gligent, except that we haue al
wayes some spoure for to stere
and pricke vs forth, let vs haue
these godly sentences printed
in our hartes wherin it is com-
maunded vs to be ready to ren-
der a reason of the hope that is
in vs vnto eueri one that axeth
vs. In lyke wyse wheare it is
sayd that thoffice of euery faith-
full person is, to take his neygh-
bour by y^e arme and saye let vs
ascende into the hyll of Syon
in to y^e house of y^e god of Jacob
and he wyll teache vs to walke
in his wales, we se now y^e there
should be suche zeale in vs both
for to exalte the kyngdome of
God and also for to edifie our
neyghbour; and that we should
geue

1 Pet. 3

Esai. 2

Amongest Papistes

geue all our strength and apply
all our study to do the same.

But for as moch as we haue
no certeyne rule to certifye vs,
how far & how wide we should
walke, there is no more to do
then, but euery man to desyre
our lord to directe him in true
wisdom: & he may iudge what
is mooste expedient to be done.
And then afterwarde after his
power (accordinge to the mea-
sure of the vnderstanding whi-
che he hathe) he do seke all the
meanes and occasyons that is
possible for to fulfyll his dutie:
to the intente that we haue all
wayes the folowinge of Iesus
Christ for our marke, of whom
it is spoken that the zeale of
house of god consumed hym, &
is to say, he was inflamed with
such

Psal. 68

For the faithfull

Thon. 12.

such loue and affection to build
and interteyne y^e church of god
that y^e same was euen as a bur-
nyng fire in his herte whiche
did neuer let him reste. On the
other side let vs note wel what
is spoken of them which durste
not confesse Iesus Christ after
that they beleued in hym. It is
that they loued more the glory
of men then the glorie of god.
Is it not a cursed and an ouer-
twarde choyse to preferre men
before god? Let vs take heade
that we come not into suche co-
dempnation.

But the thing which I haue
taken chiefly to handell at this
tyme is to knowe whether a
Christian man being rightly in-
structe in the truthe of the gos-
pell when he is among the Ba-
ptistes

Amongest Papistes

Papistes do offende god or not
yf he do as other do in going to
þ masse, worshiping of ymages,
reliques, & vsyng such lyke ceri
monies. And to preuent the ca
uillatiõ of some, we entreat not
now of this difficultie, whether
it be euyl done to dissemble: but
whether a man may feine and
counterfaicte or falschion hym
selfe against the verite & truth.
A man doth dissemble when he
hydeth that that is with in his
herte: but he feyneth or sēbleth
whan he feineth hym selfe to be
that he is not, in conclusion loke
what it is to lie with the mouth
þ same is to feine in the dede.

Now to desyne this questiõ,
we must note, that as there be
two maner of honours that we
do vnto God, that is to saye,
C the

For the faithfull

spirituall seruyce of the harte &
the external or outwarde wor-
shypinge: euen so on the other
syde, be there two kindes of I-
dolatry, the fyrste is whan a mā
through a false fantasy whiche
he hath cōceyued in his hart or
spirite doth corrupt & peruert þ
spiritual salues of one only god
The other is whan a man (for
what cause so euer it be) dothe
geue or transfer þ honor which
belongeth vnto god onely, vnto
any creature. As for an ensāple
vnto an ymage, let vs then be-
gyn to speake of the duty which
we owe towarde god, to serue
hym duelye. Is it sufficient for
euery man to holde god within
hym selfe within hys harte for
his fauour and worshyp hym
in secrete. No, he requyret he
more

Amongest Papistes

more of vs saying, that we must glorify him as well in our body as in our spirite & he adioyneth the cause. Because that both of them belonge vnto hym. Now although we had not this commaundement, yet it is euident þ̄ it shoulde be so, for in as much as our bodyes be redeemed by þ̄ precious bloud of Iesus Christ. What reason is it, þ̄ we shoulde prostitute it before an Idoll. Seing that it is the temple of the holy gost. What an horrible synne were it then for to defyle it with such sacryledge. Considerynge that it is predestinate to receyue þ̄ crowne of immortallite and to be partaker of the glory of god, is it then conuenient for to corrupte and to foil it with such fylth. let vs learne

C. ij.

then

For the faithfull

1. Cor. 6.

3. kyn. 19.

then that euen as our soules be
consecrated vnto God, euen so
ought our bodyes to be reser-
ued vnto his honour. S. Paul
cryinge agaynste whoredome
vbleth this argument. Seing þ
our bodies are the membres of
Christ, is it lawfull to make thē
the membres of an harlot? By
the same reason maye we saye,
seunge that our bodyes be þ mē-
bres of Christ, shall we deuyde
them frome his communion by
pollutinge them and bowing of
them before Idoles? Therfore
our Lorde speaketh of his true
seruauntes, and geueth them
this marke that they had not
bowed their knees before Baal
nor yet hadde kissed his hande,
who might haue said that they
were not corrupt with false su-
per

Almon gest Papistes

perstitiō holding Baal for their
God in their hartes. But he
willinge to sygnifye that þ̄ mat
ter lyeth not all togyther ther
in, sayde. That they had not
Done him any reuerence by any
outwarde gesture. In this dis
cription dothe he shew vs þ̄ we
ought narrowly to absteyn from
suche defylinge of our selues, yf
that we wyll be of the nombze
of his people. This is also that
he saith, by Esay. I am the ly
uyng god euery knee shall bow
before me / & euery tongue shall
swere by my name, he declareth
by these wordes þ̄ he rekeneth
not hym selfe to be worshypped
truly, but whā a mā doth reder
vnto hym onely yea euen with
outwarde gesture: and that
he be worshypped of the bodye

Esai. 45.

For the faithfull
as well as of the soule. Nowe
whē the contrary is Done, that
is to saye, when one knelethe
Downe before an ymage, it is De
rogation to his maieste. And
what wyll we more? Haue we
not an expresse cōmaundement
whiche forbyddeth vs to geue
any honour vnto ymages? For
the wordes whych ꝑ lord vseth
do not onely importe, that men
shoulde not attribute vnto thē
his glorie through any super
stitions or peruerse opiniō: but
they do also comprehend all ꝑ
honour ꝑ men may do on what
wyse or for what ende so euer it
be.

Then it is nowe a bayne ex
cuse, & that dothe not elles but
aggrauate and enlarge the syn
to allege that god is content w
thy

Amongest Papistes

thy herte: for we se þ contrary.
Euen so is it to allege that ydo
latry procedeth of superstition
and therfore that it is not com
mytted but whan the herte is
there with it. for although a mā
do mocke an Idoll in his harte
when he maketh as though he
worshypped hym: yet is he ne
uertheles gyltye of this synne
in that he giueth the honour of
god to a creature/ but let vs set
a parte all superstition: what is
it that a man can pretend in his
behalfe. He wyll denye that he
sinneth. for as moch as his mind
or intente is not euill. What
thyng soeuer (wyll he say) that
other men do. I worshyp the ly
uynge god in my herte. I know
that it is sacrilege and abhomy
nation for a man to goo to an

C. iij.

Image

For the Faithfull

1. Cor. 8.

Image of it to seke or wayt for
any helpe or else to do it any re-
uerence. It is to god & I direct
my selfe, althoughe I seeme to
worshyp the Image. This is &
same cloke and colour whiche &
Corinthians pretended when
Saint Paule reproveth them
of this vice, for they went vnto
the brotherhoodes whiche men
made vnto & honour of ydolles
and dyd eate of their sacrifices
wth other: was this now thoro
superstition? No for S. Paule
bringeth forth this excuse in
their name or person: we know
that the Idoll is nothinge, but
vanite: what folysse fanisie so e-
uer the worlde haue of it, and &
there is but one onely god and
one onely lord Iesus Christe.
But is he contented with thys?
No.

Amongest Papistes

Now. Euen cleane contrary he
answereth & all this is nothing
seinge & through their exāples
they did entise other to worship
Idolles. A weake person(saith
he) & seeth you, thinketh he not
that you haue the Idol in some
estimation. Now vpon this is
he confyrmed to do in like case:
yea but you haue a right vnder
standyng in your herte. Muste
he therfore for who Christ died
peryshe in bearynge hym selfe
bond of your knowledg. Doth
he not through this answeare
shake of all their clokes. Wyth
which many now a daies wold
helpe the selues. And yet doth
he speake more sharpely a lytle
after. That euen as he whiche
is partaker of & sacrifice of god
is partaker of the true sacrifice
so

1. Cor. 10.

For the faithfull

so he which doth communicate
wyth suche faulty and defyled
maner of doinges is polluted &
defyled, it is a bayn thing (saith
he) to reple, that the ymage
is nothyng and that it can do
nothyng. Let vs be contente
that in as much as þ vnbeleuer
doth sacrifice vnto Deuylls/
who so haue any thyng to do
wyth them in this acte gyueth
hym selfe to the deuyl in lyke
wise. Now can no man be par-
taker of the lordes table & of þ
deuylls togyther: neyther yet
drinke of the lordes cuppe and
also intermedle w the deuilles
cuppe: who so euer doth take þ
one doth clearely renounce the
other.

Daniel. iij.

And in dede yf Danielles
companionys myght haue sca-
ped

Amongest Papistes

ped by this subtiltie, it was very folý and rashenes for theym willingly to offer theym selues vnto deathe. Mighte not they haue agreed within theym selues to saye. Other men do worshippinge the Image, but our spiritus shalbe erected vp to heauen to worshyp the lyuinge God.

Thus the cause standynge for to auoyde daunger, let vs be in the company of other, sayninge as though we folowed them. Coulede suche caullation quyte them before God? Euery man will saye naye, Well what shall we saye then, shal we accuse the of an vndiscrete zeale / because that they had rather suffer the selues to be cast into a burnyng fornaice then to counterfaite or feyne, and haue their hartes neuer

For the faithfull
uertheles alwayes vnto God.
But this were asmoche as to
reproue the holy ghoſte whiche
prayſeth them for this their cō-
ſtancy. Some man will ſaye, &
euery man can not be ſo conſtāt
and ſtedfaſte. Well foloweth it
therfore vpon that, & we ſhulde
not folowe the temple which is
ſet befoze vs for a doctrine.

Euē accordynge as we do
ſeke ſterting holes for to excuſe
our ſyn: ſo ſemeth it vnto ſome
men, that they haue a good ſo-
lucion for this texte: when they
ſaye, that it ought to be vnder-
ſtāde of the Idolatry of the hea-
then, and therfore it ought not
to be applyed vnto our tyme.
For the Paynims (ſaye they)
were not onely Deceyued in b-
ſing

Amongest Papistes

singe of peruerse cerenionies:
but also in as moch as they had
Goddess deuysed & forged oute
of their fantasye. It is no mer-
uell then (say they) yf our lord
do so greatly reprove their ma-
ner of doinges: but this is not
all one with that that is done
amonge the Papistes: For al-
though the seruice of God be
amonge them corrupt and fau-
tie, yet alwayes their intention
is none other but to worshippinge
God. To be shorte, they arme
them selues with this diuersite
that they thinke there is not so
greate parell to be partaker in
any Idolatry the which is coue-
red with the name of God, as
in an other that were altogi-
ther withoute anye couer. But
vnto this I answered that for as
moch

For the faithfull

moche as the worlde goeth a-
boute to serue God after a per-
uerse and an vnlawfull maner,
that then it doth worship an I-
dole: what cloke so euer they
make. Then, they that inuente
superstitions whiche God con-
demneth and refuseth, mighte
very well say, we will serue god
but in asinoche as God accep-
teth not suche seruice they do it
rather to the deuyll. Wherfore
sainct Paule saith, & they which
did transforme the glozy of god
into any corruptible figure, did
serue the creature and not the
creator. But to thintent a man
maye vnderstande moze playn-
ly, how feble this Defence is, let
vs take the examples of the scrip-
ture conuenient vnto this pur-
pose. Marke the brasen Ser-
pent

Rom. 1

Rumne, 21,

Amonge st Papistes

pent whiche was not inuented
rashely by the folyshnes of men
but by the will of God. It was
not onely a memoriall of the be
nefyte which God had done to
the people of Israel, but also an
holy Sacrament of Iesus crist
Afterwarde dyd they make of
it an abhominable Idole, & yet
neuertheles, this was not done
without a Godly shewe or pre
sence of the name of God. I de
maunde now yf that any of the
in the same tyme had made as
thoughe he had worshypped it
for to fashion him selfe vnto the
superstition of the people, whe
ther that we wold excuse him.
I thynke there is no man that
wolde not condempne him.

Loke also vppon the golden
Calfe whiche Aaron dyd caste,
was

Exod. 32

For the Faithfull :

was not the same to represente
the lyuinge God : for when he
made proclamatiō that the peo-
ple shulde assemble together for
to kepe the feaste of the Lorde
whiche had brought them oute
of the lande of Egypte, & same
was receyued of euery man w-
out contradiction : it was then
a Ceremonie set vp to honour
God with. But because it was
false and peruerse, it was repu-
ted for Idolatrye. He that had
feyned him selfe there to con-
fente excusinge him selfe by the
tytle of God / hadde he therfore
bene gylelesse : We wolde all of
vs condempne him. How com-
meth it then in a lyke matter,
we will not seme to erre. As
moche maye we saye of the Cal-
ues which Jeroboam prepared
for

Amongest Papistes

for he professed not to bringe in
any new God: but rather prote
sted that he wold always hold
hym vnto the lyuing god. And
indeede he had none other res
pecte then to kepe y people fro
goinge to Jerusalem, for feare
leaste they shoulde ioyne them
selues agayn vnto the house of
Dauid. This was notwithstan
dinge ydolatry, bycause he inue
ted a strange maner of worship
pyng against y worde of god.
yf that any man now whiche co
sented not vnto this abhomy
nation had sacrificed there, had
he done well. And without ma
kyng any more a do. Reade we
that any seruante of god did at
any tyme worshippe there. No
but contrarywyse we reade y
the Lorde by hys Prophetes

D

for

For the faithfull
forbad it as a cryme very abho-
minable.

Now to make an end of this
artycke the temple of y^e Sama-
ritaynes, was it builded vnto y^e
name of Jupiter or Mars. We
knowe that it was done to the
name of the lord god of Israel.
was it therfore lawfull for any
faithfull man to worship there.
It is very playne y^e it had byn
an extreme abhominatiō. I con-
clude then vpon these reasons
inuincible, that it is no more le-
full to communicate in an ydo-
latry which is decked with the
name of God then if it were all
together the sacrifice of y^e hea-
then.

Nowe, before we passe any
further, in as moch as we haue
now sene that ydolatry, yea, all
though

Amongest Papistes

although it be committed but
fainedly, doth alwayes displese
God: it is conuenient for vs to
applye this doctrine vnto our
tyme. If a man were amonge
þ Turkes, there were no doubt
but he should do wickedly and
agaynst god, to enter with the
into their sinagoge/ ther for to
kepe their superstition. And yf
there myght be found paradien-
ture any man so far past shame
as for to aproue this, he should
declare himself to haue no fear
of god nor any conscience of sin.
A good cause whye. For loke
euen as þ worshipping of god
done in the churche or in the co-
pany of the faythfull after hys
word is a solempne acknowle-
ginge that we do holde and ex-
cepte him for our god: and that

D. 4.

we

For the faithfull

we do honor hym openly. So
a man to ioyne him selfe with þ
Turkes or Paynims for to fo-
low their maner of worshipping
that they vse (which is naught)
It is a kynde of forsakynge of
god, by which he is defiled and
accursed. To say so moche of þ
Papistes, plainly it semeth a ve-
ry straunge thing. For we haue
many thinges with them to cō-
mon together: & what soeuer
deuisiō or variance there be be-
twene them and vs, yet muste
we (wout all comparison) haue
more felowshyp with them, thē
with the heathen, yea, and yf it
were but for the honour of the
name of Iesus Christe whiche
they beare: in which thing also
we agre with them.

We muste see then where in
and

Amongest Papistes

and how farre it is lawfull for
a christian man that is well in-
structe in the truthe of the gos-
pell, for to communicate withe
them/ for I speake not, but by-
cause of the (to whom god hath
opened his truth) w how great
filthines the whole papisticall
church is replenished. To iudg
now well of this matter, it is ne-
cessary to be noted that of that
which men call p seruyce of god
there is one parte whiche was
Institute all together directly
against god: another part hath
bene deprieved and abused by p
faulte of them whiche misused
it. Albeit that at the beginning
the first origenall was not euil.
Further that there be many ce-
remonies whiche a man by no
meanes can excuse, but p they

For the faithfull

conteyne playn ydolatry. Now
there be other which be bayne
and folyſſhe, neuertheles of the
ſelues they cannot defile a man
excepte that a man in the obser
uinge of them haue any super
stitious opinion. Thirdeſy we
muſt marke that there be ſome
thinges that were comaunded
wickedly whiche notwithstanding
a chriſtian man may kepe with
out offence. Other ther be whi
che may not, neyther ought not
in any wyſe to be obserued. It
is not neceſſary for to handle or
entreat of all theſe kyndes one
after another ſeuerally. It is
ſufficient to touche them to the
intent that a man may knowe
I am not ſo ſharpe & extreame
as altogether and without ex
ception to forbid a chriſtian mā
that

Amongest Papistes

that he may not confirme hym
selfe to the Papistes in any ce-
rymonye of obseruation: for I
intende not to condemne any
other thinge then that whiche
is playne euill and manifestely
naught. And bycause this can
not be well vnderstande but by
examples, without goinge any
further about the bushe, let vs
set forth the thinge euen as it
is, amongest the papistes there
is masse songe dayly, they that
wyl seme more deuoute then o-
ther, go to the churche to heare
it: whether may thys thyng
now be excused? Who soeuer
hath but meanely profited in
Gospell is not ignorant but
thing is none other than playn
sacrilege & abhominatiō which
the priestes do there. I praye

For the Faithfull

Ephe. 5.

Psal. 14.

you may a man go to bow hym
selfe before an Idoll, that eueri
man should know that he hath
a deuotion to a wicked thyng
and it not syn in so doing. But
if it be so, what shoulde become
of that that the holy ghoste spe
keth by þe mouth of saint Paul
that we haue not to do with þe
vnfrutefull workes of darknes
but rather should reprove the.
Beholde a worke that I know
to be wicked and doth displease
god / I haue to do wth it. I make
as though I accepte it & after
ward thinke that I haue clene
handes. What is þe anye other
thinge then (as þe prophete Da
uid speaketh) for to say wyth þe
wicked let vs do hardely that
that liketh vs / for god seeth vs
not. But these men do allege.

It

Amongest Papistes

It is not we that do it, but syn.
What can we do seing þ it lyeth
not in our power to amend it.
I answer that the euyl which
I reprove is in them þ abstaine
not from þ thinge whiche they
know to be euyl: but defile the
selues by wrappynge them sel-
ues in it. And in dede touching
this poynte it is not harde to
stoppe their mouthes. Now of
hye masse it semeth to many þ
it hath a better cloke & a more
apparant shyne, for all thoughe
(say they) that there be moche
corruption in it (which we can
approve) neuerthelesse, for as
moch as to vs it is as it were a
memorial of þ supper of þ lord
(euē so do we take it) then whē
we come there it is to reduce
into our memozy the death &
passion

For the faithfull

passiō of our lord Iesus, well is
the matter at that poynt that
we may transforme thinges af-
ter our appetit & say that dark-
nes is light. I pray you what si-
militude is betwene þ̄ holy Sa-
crament institute of the lord
Iesus and this confection cō-
pounded of euyl. First to speke
of that that the masse is holden
for a sacrifice, by whiche god is
pacified not only to the lyuing,
but also to the dead, think they
þ̄ this is nothinge? Is this no-
thing nother, þ̄ þ̄ Canon which is
as it were þ̄ principall substāce
of þ̄ Masse, is full of such abho-
minable blasphemies? In lyke
wise þ̄ prayers for the soules in
purgatorie which we knowe to
be altoggyther superstitious?
But yf there were no more but
this

Amongest Papistes

this deuellish Imaginatio for to
sacrifice Iesus Christ vnto god
to þ intent þ such a worke shuld
be a satisfactiō & an attōmēt for
þ quicke & þ dead, is not this a
manifest denieng of his death &
passion: the which is made of no
value if that mē do not acknow
ledge it for þ only & perpetuall
sacrifice. Is it not a playne cor
ruption of the holy supper. It
is sure that these two so abho
minable pollutions cā no more
be seperated from þ masse, then
heat from fyer. Whosoever cō
meth ther vnto to be partaker
of it/ can he be puer and cleane
commyttynge suche an acte. Is
this the honor which we beare
vnto God our father and to Je
sus Christ our maister & redēa
mer, that when we see suche a
spite

For the faithfull

spytfull dede done of one and
other in the steade of speakyng
against it, do come & ioyne our
selues vnto hym that dothe it.
And that worse is, do allure o-
ther by our examples to do as
muche. Is it not to shamefull
to say, & a man in dishonouring
of god and gyuing example vn-
to his neyghbour doth none
uyll at all. Then is their Ido-
latry which passeth all vngod-
lynes, to worshippe a pyece of
breaude as God, and to say that
it is no more breaude but god him-
selfe. If that same were the sup-
per of our lord whiche there
were duly mynistred, we graunt
well than, that there shoulde be
a true spirituall recepyunge of
the bodye and bloude of Iesus
Christe. But yet therfore were
not

Amongest Papistes

not this as moch as to say that
þ substance of bread were chaū
ged: or þ the body were hidden
within it. For the supper is ge-
uen to cause vs to lyfte vp our
myndes on heyght vnto heauē
not for to fyxe them vpon these
visible thinges and sygnes of
bread and wine, which be there
present with vs.

Now then/ if this were the
very supper in dede, it were a
perilous & a dampnable fanta-
sie, to worshyp a piece of bread
in the steade of Iesus Christe.
Other else to seke hym there.
But it is not now necessarye to
enter into his disputation. For
by what meanes belongeth it
vnto the masse this promes of
Iesus Christe, when in geuing
of the bread he sayde take, eate,
this

For the faithfull

this is my bodye, whiche shall
be deliuered for you. For before
he promiseth any thinge, he cō-
maundeth that the sacramente
be distributed amonge the faith-
full. Is this Done at the masse.
No but rather contrary wyse,
the prieste doth his busynes a-
lone aparte as though he wold
exclude and excommunicate þe
whole congregation.

Thinke we then that in doyng
altogether contrary to þe Christ
ordeyned, we haue him yet tied
to our gyrdles for to play with
hym as with a lytle babye. Or
else rather as a tenys Ball for
to whirle him here and there e-
uyn as it pleaseþ vs. Further-
more, he addeth, that we do ce-
lebrate his sacrament in þe me-
moie of him there by preching
hys

Amongest Papistes

hys Death with prayse and gy-
uyng of thanks. Now, howe
cā this be done in þe masse, wher
there is not so moche as one
worde vnderstand: but altogy-
ther is done and spoken in an
vnknownen tongue. Moreouer
it is vnto vs þe Ihesus Christe
directeth him self in promising
vs in the communion of his bo-
dy, when he geueth vs þe sacra-
mentall bread. In the masse is
there nothinge of all this, but þe
Priest after the fasshion of In-
chaūters or Jugglers bloweth
vpon the bread to charme and
cunire it. Wherfore, thinke ye
this to be good. To be shorte,
ye shall as sone proue, that ther
is any similitude betwene the
Popes masse and the supper of
our lorde as that the day shold

no

For the Faithfull

no more be contrary to y^e nyghte
Then what elles can the wor-
shipping be which men do ther
to the breade, than abhomy-
nab^{le} Idolatry. yea more grosse
& more folysh^e then euer was
any amonge y^e Paimys. Now
let vs se with how good a con-
science a christian man may be
present there, for to fashion him
self there lyke vnto other men.
Beholde an Idoll that is lyfte
vp on hygh on the shoulders to
be called vpon and worshipped
as God. I shall fall downe on
my knees I shall make protesta-
tion to worship it. And then af-
terwarde I wold not that any
man shoulde reprove me what
meaneth all this. Though no
man should speake a word doth
not the acte it selfe accuse me y-
nough

Amongest Papistes.

nough wherefore though men
do spare me, yet god wyll not
spare me. Nowe yf there were
no more but this, I se not what
cloke any faythfull mā can fynd
for to purge hym selfe, that he
shoulde not be faultye in thus
doynge. And yet neuerthelesse
perceyuinge that they haue no
thyng to laye for them, do not
yet cease to fynd cauylations
pretendynge the auctoritie of
this man, or that man, for their
buckeler. But to what purpose
must we set thopinyon of men
plat agaynst the worde of god.
I apeale theyr owne cōscience,
yf the same do not condempne
thē, what shall it then helpe thē
to be absolued of men when be-
fore god they be conuynced for
to do euyll. But this is it that

C. 3

For the faithfull

I saide at the begynninge that manye do aske me, not for to know the verite but to haue an answer agreable to their desire. And our lord to punyshe their hipocrisie, suffereth them to fynde suche as they seke: but it is none other but vnto their more greuous confusion.

But for as moche as this euyl is wont to sprede it selfe a brode very farre euen almoste among all mē, for to haue more cleare and easy Declaration of this matter: let vs consyder in a some, that whiche men be commonly accustomed to do. Behold then, what every man will do for his owne parte. I speake specially of the better sorte of worldly wyse people, whyche wyll enterteyne and kepe them
sel-

Amongest Papistes

selues in the fauour of þ world:
on the sundaye he wyll not one
ly take holy water (as they call
it) with other lyke cerymonies
and also go to the Masse, but al
so vpon all other holy Dayes, of
þ which one part was institute,
of very manyfeste superstition:
there one syngethe Masse in þ
honoure of a Saincte, yea, off
such one where of there is none
other probation, then that the
Pope hath put hym in hys pa-
radice. But yet although it we
re a Sainct approued, shal one
synge Masse in the honoure of
hym. Can there be any gretter
abhomy nation, thē to transfer
the Sacramente of our lorde
vnto such an abuse. And thinke
we that the lord will make him
selfe subiecte vnto suche fylthy-

E.ij. nesse

For the faythfull
nes. Besides this, what pray-
ers do they make there. Wic-
ked ones and stuffed withe blas-
phemyes. Let hym that dothe
communicate withe the, excuse
hym selfe yf he can. Now every
man doth this commonly. If
For any other wolde flatterre
them in this, were it not euen
to betraye the truthe.

Now when any man shall be
marryed, where as he ought to
repesente hym self before god
and hys churche, that his marry-
age myghte be blessed. Firste
there shalbe many folyshe gau-
des, whiche be mete to defyle
him. Finally, he shal pollute him-
selfe altogether by byinge of a
Masse with his owne monye.
I demaunde this of you. when
the Priest selleth the Masse, is
it

Amongest Papistes

it not sacriledge? What shall
we say then of hym that byethe
it? Our lord sayth, that a good
make is a speciall gyfte of hys
goodnes, now the it were mete
for hym to geue hym thanks
& to desyre hym to accomplishe
that which he hath begonne in
makynge the maryage to prof-
per. Is not this to prouoke his
wrathe, for to vse such abhomy-
natio. We knowe all how moch
our lord doth honour mariage,
and in what estimatio he wolde
that we shoulde haue the holy-
nes therof, when he compareth
it to þe spirituall vnion, which he
hath w his people thorow þe ver-
tue of his holy spirite. Shal we
polute þe thyng which is þe yma-
ge of þe coniunctiō which we haue
w þe lord Iesus, & begyn þe same
with the denyng of his death.

E. iij. Do

For the faithfull

Do not we thinke that the lord
wyl punyssh the greuouesly such
outragiouſenes. The mariage
fyniſhed, they haue a chylde:
where as he ſhoulde be preſen-
ted vnto the lord for to receiue
baptiſme puerly after his inſti-
tutiō: in the ſtead of the ſame he
is defyled withe very manye
peruerſe and prophane cerymo-
nies. It is truthe that be cauſe
of the ſame, the baptiſme cea-
ſeth not to haue hys vertue as
touchynge the chylde, by cauſe
the holy ordinaunce of god can
not be abholiſhed by the folyſhe
inuentions of men: but y father
ſhall not be excuſed of synne in
conſentyng to ſuche a mynyſ-
tration of baptiſme, which is al
together faulty and corrupte.
I paſſe over the Jewes ſuper-
ſtition

Amongest Papistes

stitution which is vsed at þe chur-
chyng of the mother and at her
commynge abrode. Nowe we
wyl come vnto instruction off
a howsholde. Who is he that
hath any care to haue hys ser-
uauntes ryghtly taught for to
serue god after hys worde. Is
it not rather a thyng to comon
to let them lyue in ignoraunce
lyke brute bestes, and wythout
carefulnesse of withdrawynge
them fro Idolatry. But there
is greate daunger (say they) to
speake vnto them. Let vs passe
ouer to speake of the daunger
for this presente tyme. Shal þe
be a lette that men shoulde not
do it. Is it reason þe we shoulde
be serued euery mā in his house
and that god be there not with
stādyng dishonoured. Thynke

E. iiii we

For the faithfull

we that a houtholde Deserueth
to prosper in whiche god is not
þ soueraigne lorde. And what
do I speake of seruantes, howe
many fathers are there which
dare instruct (as they ought to
do) their wyues and children.
yet neuertheles, for as moche
as these faultes do rather de-
clare one to be neglygent in do-
yng his dutie, then to offende
god in doinge expressely the con-
trary: I do not prosecute in e-
uery thyng agaynste them ve-
ry bitterly. For as moch as my
intent is, to speake of suche dea-
des as men comyt agaynste
the commaundement of god: &
be transgressynges of his law.

All we which haue receyued
the pure doctryne of the gospel
do graunt well that their diry-
ges

Amongest Papistes.

ges and obsequies for the dead
be very abhominable. fyrste,
for as moche as they were at þ
begynninge inuented falsely a-
gaynst the scripture, and also þ
they be derogacion to þ death
and Passion of our Lorde Je-
su Christ.

Now yf that a mans father
or frend do dye or a neighbour
he that calleth him self a Christi-
an man will go with the other,
makinge as though he prayed
for hys soule. What cloke haue
they for this, except it be suche
a one as can not kepe away the
rayne: Nowe, yf the father or
wyfe dye, he will not onely ap-
proue these sacrileges in stan-
dinge by them: but wil also bye
them wth his mony: yf the priest
in sellinge the Masse do folowe
the

For the faithfull
the market of Judas.

Now he that putteth y^e same
in practyce and geueth him wa
ges, shall he be gyltlesse. I will
speake nothing of that men do
all the rest of the yere: I wil on
ly entreat of the feast of Easter
What do al they then commun
ly, which do professe the Gospel
They sticke not to go vnto con
fession, not onely to satisfye the
tyrannous cominandement of
Antychriste: but also consent to
y^e blasphemyes that shall please
the Priest to pronounce ouer
them, and by suche consentinge
as it were sealed to thē: for as
the Priest doth gyue absoluci
on by the auctorite of the seate
Apostolyke (that is to saye) of
the Idole of Rome, whiche can
do none other but destroye and
curse

Amongest Papistes,

curse, euen so must he receue it
as a very holson thing. I aske
whether this cā be found good
that a Christen man shuld pre-
sent him selfe and fawle done
before the vicare or depute of
Antichrist, for to receyue remis-
sion of synnes, in the steade of þ
whiche he oughte to seke at the
minister of the Gospell. In like
wyse, he enioyneth him penāce
but what is it? It is most com-
munly to mumble bp certayne
Aue Marias, before a crucifix,
to cause Masses to be done, or
to do other lyke Idolatry. And
to what purpose? Forsothe to
make satisfaction vnto God, &
to recōpence him. If this work
may be allowed, I can not see,
what synne one maye reprove
in all the worlde.

But

For the faithfull

But to thintent I be not o-
uerlonge, let euery man reckon
with him selfe the dampnable
superstitions whiche they then
commit in thre or fower dayes
And who is he that absteyneth
fro them, it is possible that ther
be some, but the numbze is ve-
ry small. A Christen man whā
he hathe lyued continually in
this fylth and myze, yet cometh
there worse at the Deathe, for
then is it, that the deuell trou-
bleth him and gyueth him most
assautes, for ether friers or prie-
stes shalbe at his elbowe, for to
seduce and deceyue him, vnto
whom although he consent not
yet must he neuerthelesse graūt
them somwhat and make vnto
them a good face. What tormēt
shall he fynde in his hart, which
must

Amongest Papistes

muste immediatly appeare be-
fore his iudge Iesus Christ, af-
ter that he hath bene ashamed
or affraid to confesse him. Con-
sideringe that this sentence is
gyuen alredy, that who so euer
is ashamed of me or of my wor-
des before men, of him wil I be
ashamed when I shall come in
myne and my fathers glory in
the Angelles. I thoughte I
wolde set out this my rour be-
fore men in the whiche euerye
faithfull man (that lyueth amo-
ges the papistes) might behold
the faultes, which he doth, and
the cursed estate wherin he is.

Mark. 8.

Now haue I brieffely com-
prehended them in a grosse som-
louinge rather to dyminish and
leauie many thinges oute, then
to amplifie and enlarge y^e same
whiche

For the faithfull

which of it self is but to bad.

Euen so, whan a man truly fea-
ringe God and comparinge of
that he doth, with that whiche
is here witten, shall knowledg
that he synneth double so moch
in other thinges which I haue
not spoken of. And then he shal
haue good occasion to condēne
him self: and shall not dare to o-
pen his mouth to defende him.

But because there be some
which thinke all good ynoughe
when they haue some excuse, as
it were a buckler for to put be-
fore them. A man must beat out
of their handes all that where-
with they were wont to arme,
and helpe them selues. It is a
very commun thinge to alledg
the temple of Naamā the chief
Capitayne of the kynge of the

As

Amongest Papistes

Assirians warres, who after þ
he had made profession, þ from
thence forth he wolde worship
the god of Israell: neuer theles
asked leue of the prophet Heli-
zeus for to entre with the kyng
hys master into the temple of þ
Idoll whiche was worshypped
in his contrey. And bicause the
kyng leaned vpon his shoulder
he Demanded, that whether
when þ kyng enclyned or bow-
ed Downe hym selfe, yf it were
not lefull for hym to stoupe or
bowe. Now for as moche as þ
prophete did graunt hym this,
it seameth vnto dyuers that it
were not euyl Done for a man
to fayne or dyssemble in a lyke
case. I wyl then direct my wor-
des agaynste hym which wold
pretende this colour for to ius-
tifie

For the faithfull

tify hym self and wyll answer
hym. My frynde I meruell to
moche, that seinge thou haste
the generall worde of God as
a great hygh way alreedy made
and beaton, in the whiche thou
canste not fayle, how it cometh
to passe, that thou haddeste ra-
ther declyne vnto one partycu-
ler exāple which is (as it were)
a narowe pathe and lytle vsed
in the whiche thou mayst lyght-
ly go out of the way. How hap-
peneth it that thou art so suttile
to seke out stertyng holes, and
canst not see at all whyche way
to enter in at the gate. Dooeste
thou not knowe well, that it is
a thyng not very sure, to folow
the perticuler examples wyth-
out hauyng other approbatiō.
For our lorde dyd some tyme
per.

Amongest Papistes.

permyt vnto some of hys faith-
ful (as it were by priuilege) that
which he did forbid to all in ge-
nerall. In lyke wyse, he hathe
suffered that thynge which he
hathe not therfore approued.
We reade not that Naaman, of
whome we now speake, was at
any tyme cyrcumcised: and it is
not verye lyke that he was in
dede. Wilt thou excuse thy selfe
therfore, that thou shuldest not
receyue baptysme? And wylte
thou say, if I wyl now reason
the contrary, that in as moche
as the worshyppe and the
confessynge of hys name proce-
ded of faythe: loke how moche
more cleare knoweledge thou
hast then Naaman, so moche
art thou more bounde to geue
glory vnto god? I put case I an-
f. were

For the faythfull

swere the thus. It is no mar-
uell of Naama though he were
by the prophete sente agayne
wyth suche permyssion, seynge
he had but a very lytle sparke
of the veryte: but thou whiche
haste a great measure of know-
ledge shouldest thou orde it so
as though thou were not more
bounde to confesse god thē he.
God is no sophister to receiue
suche euasions, shall thy consci-
ence then be in reste. But yet
I haue an other answere for
suche maner of people: for I do
say, that they do falsely abuse y
scripture in this place, whē al is
well consydered. fyrst we must
consyder that the kynges chief
capytayne in his ydolatry was
wonte to do many sacryfices,
seynge that euery perticular per
son

Amongest Papistes

son of meane estate dyd so. And
what doth Naaman promyse
among other thynges: He pro
testeth that he wyll neuer do sa
crifice more but onely vnto the
God of Israel. Nowe is it cer
teyne, that thys was as moche
as to make profession openly &
knowne vnto all y^e world, that
he is no more an Idolater: euē
as he had caused it to be proclai
med by the sound of a trompet.
For who is he that can doubt
y^e he had not forsakē those god
des to whō he ceased to make
all those sacrifices, whyche he
was wonte to do afore tyme.
Furthermore, he requireth to
cary away of y^e earth of Israel
as moch as two Woiles might
carye, that he myght sacryfyce
there vnto the luyngē god: to
f. ii. then

For the faythfull

thentente he myght not defyle
hym selfe by sacrificyngge vpon
an heathen grovnde. Haue ye
not here now a nother solēpne
Declaracion whiche he maketh
to put away all Doubte, that he
wolde not lyue any longer in
superstition of the Assyrians:
yea but afterwarde he asked
leauē for to worshop in y^e temple
of Remmon. If that were to
make as though he worshipped
the Idoll, it shoulde haue some
apperaunce for them, but nowe
a man may se the contrary. Be
holde the wordes whiche he
seth, yf the kynge my master do
peradventure entre in to the
temple of Remmon, and that he
do worshyppe there leanyngge
vpon my hande: yf I worshyp
also lyke wyse, that the lordē im
pute

Amongest Papistes

pute not the same vnto his seru-
uaunt. This worde worshyppe
is as moch to say, as to enclyne
or bowe downe. Wherfore is it
then that he sayth expressly, yf
the kyng leanyng vpon my hand
do worshyppe: For sothe to sig-
nyfie that he wolde not bowe
downe, but for good maners
sake, that he myghte be no let
vnto the kyng. Then in that
he enclyned or bowed downe
his body it was not for to make
as though he worshypped the
ydol, but for to rendre and giue
hys accustomed dutye to the
kyng. Let hym then that wyl
defende hym selfe wyth the ex-
ample of Naaman, fyyste purge
hym self of all superstition and
ydolatry, and declare that he
wyl in no wyse consent vnto a-

For the faithfull

ny. Nowe when he hath made
thys knowen, we shall be no len-
ger in controuersy. But I pray
you, what a mockynge is thys,
to allege the xample of Naama
to couer or cloke them wythe:
when there is so greate a diffe-
rence in the matter. For y they
do, is nothunge els but to shew
that they will playe the Idola-
ters with other Idolatres. A
man can not satisfye God with
suche bayne and tryflinge cau-
lations.

Baruc. 6.

I haue hearde some also al-
ledge that that is on this wyse
written in the Epistle that is al-
cribed vnto Jeremye, when ye
shall see the Babilonians beare
aboute their goddes of golde &
siluer and that all men doo fall
downe before them, ye shall say

Amongest Papistes

in your hartes, it is thou lord
whiche oughtest to be worship-
ped. But doth thauctor of this
epistle in exhortyng the people
of Israel, to geue glorie vnto
god in their hartes, suffer them
to make curtesy vnto y ydoles.
What helpeth them so folyshly
to abuse that same sentence?

And I praye you, he that out-
wardly doth honour vnto Ido-
les, how can he saye in his hert
that vnto God he ought to doo
it: except he do accuse his owne
Dede and condempne him selfe
before the iudgement of God?
As for me, I require not of the
faithfull, that when thei see the
Papistes beare about their re-
liques and other mamettes, y
they shulde snatche them oute
of their handes or els cast dirte

For the faithfull

at theym, for it belongeth vnto
Princes and hygher powers
to correct suche abhominaciōs:
but that they do absteyne from
fylinge them selues with them
And seyng they maye not be
suffred to worshyp God openly
that they do yet at the least glo
rifye God in their hartes and
absteyn from outwarde Idola
try. The temple of S. Paule
lyke wyse, whiche they alledge,
hath a lytle more apparance w
it, but it serueth them moche
lesse then that same of Naamā,
which we haue proued to serue
them nothinge at all. S. Paul
(saye they) knowinge wel, that
the ceremonies of y^e lawe were
abolysshed, yet for to please his
nacion dyd vse them in shauing
and purifyeng of him self, after
the

Act. 21.

Amongest Papistes.

the custome of the lawe, for to offer in the temple. Now it seemeth vnto the, that if S. Paul synned not in doyng thus: & it is no more euill done to go vn to Masse for a face, and to do o- ther thynges whiche I do re- proue. I answered, that they do great iniurye: fyrste vnto god, for to cōpare a ceremony which he hath institute with an ydola- try all together wicked and ab- homynable: as is the papisticall Masse. Secundarely, vnto S. Paul, to laye to hym & he hath done such an acte, as they them selues do: but loke what it is when men wyll cleare them sel- ues in euill doyng: a man doth allwayes defyle hym selfe dou- ble. This Ceremony that S. Paul vsed the, was it reprobued
of

For the faithfull

of god or else was it indifferent
yet durynge the tyme vntyll þ
gospell was better and more o-
penly sprede a brode. There is
no man which wyll not graunt
me, that of it selfe it was none
euyl thyng, neyther yet damp-
nable: for it was in veri dede of
it selfe a sacryfice of prayse and
giuyng of thanks that he did
vnto god. The chaunge and þ
purpyeng were in dede of the
shadows of the law: but there
was yet no incōuenience in thē,
but that a christian man myght
vse them vnto edifyng. And
this is it that Saincte Paul
hym selfe sayth, that he was be-
come a Jewe vnto the Jewes,
to the intente that he myghte
wynne them: and dyd obserue
the law bycause he might draw
them

1 Cor. 9.

Amongest papistes

them to the gospel. In thys Masse what thyng is there like vnto thys? I take y Masse for all other maner of fashions of doyng, wherin there is any euydent Idolatry or else superstition altogether fyghtyng agaynst the worde of god. What reason is it then to applye the dede of Saincte Paul, whiche was none other but good, for to maynteyne thynges that be all together naught: yf it be al one a man to shame hym selfe and to fall downe before an Idol: then wolde I graunte them to folow the example of Saincte Paul: but to put thinges together in a ryme that be nothyng lyke, it is to confounde all together. How be it, ther is yet more to be regarded, that is thentēt
and

For the faithfull

and ende of the thyng: for if S.
Paul to kepe him self in fauour
of the worlde, and for the feare
of hys flesh, dyd vse such dissy-
mulation, he shoulde be the first
that wolde reprove hym selfe.
But we know that he had none
other consideration, then for to
edifie the poore ignozante and
rude people, and that he myght
offende no person. Who be they
now a dayes whych dare boast
them selues of such a zeale, for
their owne conscience doth re-
preue them: yet neuerthelesse,
muste we contende aboute this
matter, as though there were
some doubte in it, for ye shal see
a great nombre of them, which
do counterfaicte for to enter in
them selues wyth the papistes,
and do coloure and cloke them
sel-

Amongest Papistes

selues wyth this goodly cloke.
We do it not but bycause we
wolde not offende. Fyyste I do
sende suche kynde of personnes
vnto the iudgemente of god &
to the wytnesse of theyr owne
consciencs, where ye shall fynd
that they haue none other re-
specte, but to auoyde trouble &
daunger. What wyne we nowe
I prai you, to flatter our selues
euē agaynst þe verite. & c. What
shall it helpe vs to defende our
selues by lyes, when I haue in-
uented an excuse. Beholde my
honor is decked that I am not
addicte neyther to my bely nor
yet vnto ambition: and yet not
wythstandynge I know well &
can not deny that there is none
other thyng that dyspueeth me
vnto it. But now some man wil
laye

For the faithfull

lay to my charge. & I do rashly
to iudge the secrete thoughtes
and that the same belongethe
onely vnto God. I answere, &
my iudgemente is proued true
inough, by that euery mā seeth
wythe hys eyes. Let vs not
mocke with god. If there were
no feare of losynge of the lyfe or
of the goodes or auctoryte or
acquayntaunce or the fauoure
of frendes, whiche do hynder a
man, frely to do or speake: shold
a man fynd amonge a hundred
yea one amonge a thousande
whiche wolde dissemble so as all
men do now. But seynge the
worlde is come vnto suche an
vnshamefastnesse for to mocke
w god so, I graunte that their
intent be suche as they pretend
and I wyll no further inuey a-
gainst

Amongest Papistes

gainst theyr hipocrisy. Let vs
now examyne the dede it selfe,
for feare to offend (say they) we
be constrayned to make a good
countenance in falschionyng our
selues vnto the superstitions of
the papistes.

Now to see whether it be so
or no, we must fyrst vnderstand
what it is to offende, for when
S. Paul vsyth thys worde, of-
fende, he signifieth y^e troubling
of a conscience wherby it is let-
ted to come vnto Iesus Christ
or caused to fall or drawe backe
from hym, now whē he hande-
leth thys matter of whiche we
speake of, he commaundeth vs
to be well ware y^e we offend no
man, well how is that. Take
hede (sayth he) that thou eatest
not of the Offerynges made
vnto

For the faithfull

1 Corin. 8 vnto Idolles in the presence of
a weake person that is scrupu-
lous, for þ is an offence. Where-
fore: For sothe in as moche as
hys conscience is therby edify-
ed to do euyll, for he thynketh
that such meate is defyled, and
yet neuerthelesse, he styckethe
not to eate of it, folowing thine
example. Beholde nowg how
thou art cause of hys ruyne, or
else, if he absteyn, he is troubled
in his harte, thynkyng þ thou
displeasyste god in so doyng:
and is by this meanes set as it
were on fier, and in daunger to
giue ouer, bicause he is not wel
grounded in the truthe of god.
We see then from what offence
Sainte Paul calleth vs backe
it is, whē we through our rash-
nes be the cause that a weake
per-

Amongest Papistes

parson doth so stumble, that he
fall vnto rüyne, or turne from
the ryght way, or else be hynde
red, and to be shorte. When we
plucke hym backe, or be a let vn
to hym to profyte in oure Iorde
in the steade of that we ought
for to further hym. In lyke

maner, to the Romaines. After
that he had shewed, that it was
an vnfreyndly thyng & agaynst
charite, for to trouble a weake
person bycause he maketh hys
conscience to eate of all maner
of meates and that he shoulde
not constrayn hym: nor to be to
importune agaynst hys consci-
ence. Finally, that he shold not
dyscōfort nor dyscourage hym.
And when he wolde conclude
hys purpose he sayth. Let eue-
ry mā please hys neighbour in

Rom. 14.

G. well

For the faythfull
well doyngge vnto hys edyfy-
enge.

Now we see the marke wher
vnto we must haue an eye, whē
we go aboute to auoide offence,
it is that we gyue not an occasi-
on vnto our neyghboure to be
edyfyed in euyll, nor yet gyue
hym any euyll example, neither
to say or do any thyngge, where
by he myght euer the soner, go
out of the ryght waye. Where
vpon, it is easy for vs to iudge,
whether that they whych bow
them selues vnto Idolles, and
by their dissemblyngge of theyr
christianyte dishonour god, do,
by thys meanes auoyde offen-
dyngge. Fyrste, they shew them
selues that they haue no great
zeale vnto the glory of god, the
whiche they do dishonoure so.
Then

Amongest Papistes:

Then do they entyce other to doe the same. I speake of the feble and symple oons, whyche haue already some taste of the truth. And where as otherwise they wolde make conscience to defile them selues with Idolatry, they do take courage and boldnes, through their exāple. Fynally, they confyrme the vnbeleuers and harden them in their errours. If this be not to offende, I confesse & I am oute of my wytte. It is very trewe in dede, that they do not offend the worldly people or do runne into their displeasure: neither do they prouoke any person for to persecute them, nor giue the any occasion for to murmur or crye out againste them. But in noysshing of all Idolatry tho-

For the faythfull

to follow their saynyng, they be the
cause þæt one breaketh his necke,
other be greuously hurte, some
do fall & some be caused to halt,
or else to wander out of þæt right
way. And by this meanes they
altogether, even from the fyrst
vnto the last be blynde and lea-
ders of þæt blynd, for in folowing
one an other lyke Cranes, they
doo seduce or leade an other
oute of the ryghte way. For as
moche as neuer a one of them
doth folow the worde of God
whyche is the onely true rule.
Moreouer we muste note, that
when S. Paule byddeth vs to
condiscende vnto the rudenes
or infirmite of our neighbours
that we gyue thē none offence,
he wolde not that we should do
any euyl thyng, for to do them
plea-

Amongest Papistes

pleasure with al: or else vse any
dissimulation, that is not law-
full for vs: but that in all indy-
ferente thynges whych God
hath lefte in our lybertye, and
whiche of them selues be but
good, we shoulde haue respecte
vnto them, and not to trouble
thē. Wherfore the fyrst founda-
cion shulde be euer to consyde-
r whether y thyng where of we
entreate, be lette vs free, y we
myghte vse it in one sorte or o-
ther puerly with out offēdyng
god, that is to say, to do a dede
or leue it vndone, to vse a thing
or to absteyn frō it. Now to in-
clude ydolatry in this row, it is
to no purpose. Therfore inas-
moch as to counterfaict in such
sort that one shuld comit all ab-
homynation, is agaynst the ex-

For the faithfull
presse prohibition of god, there
is no reason at all, to brynge
forthe offence, to be an excuse in
this behalfe.

Now, they that see me to be
more indyfferente perceyving
them selues to be voyde of all
lawfull excuses, do not wholly
defende that thys is well done
or that it is no synne to commit
Idolatry, for the feare of men:
but do alledge that it is a small
faulte and easy to be pardoned,
whē the hert is not there wyth
and therfore that it is to passe
all measure, for to reprove it so
bytterly. And for to gyue some
shewe vnto theyr sayeng, they
doo object, that there be many
vices remaynyng in the world
moch more greuous then that
y^e whiche ought to be reprovued
fyrst

Amongest Papistes

fyrste of all. And therfore men
ought not to begynne at thys
smal infirmyte (as they do take
it) yf we wyll not folow the hy-
pocrisy of the Pharyses which
swallowed vp an whole Camel *Mat. 23.*
and strayned the lyttle pieces
there of throughe a siefe. I will
begyn to Answer at thys last
poynte, grauntynge that there
be now a dayes very horryble
faultes in the worlde, agaynst
whiche there is moche nede to
crye. I confesse also that when
one passeth ouer them lyghtly
to tary vpon this onely synne
of outwarde Idolatry, that he
goeth not well to worke: euen
as now I should spare whores,
dronkerdes, theues, disceyuers
periured personnes, and that I
should wynte at couetuousnes,
G. iij. that

For the faithfull

that I dissembled wyth extor-
cioners, & fynally, the pompes
and pryde, of this world, beyng
only & altogether set to reprove
this vice wherof I speke now.
For then I shoulde not do well,
and also a man myght, by good
ryghte reprove me of lacke of
discreatio as one that lefte ma-
ny secreete wondes alone for to
be occupied aboute the healyng
of one. But for as moche, as I
do not see who shall let me to
reprove euery vyce in hys or-
dre, without leauynge any vn-
touched, nowe that this is one
of the nombre, it cā not be deny-
ed. yea (say they) but yet it is to
bytterly: for some mē hearyng
you to crye so moche agaynst it
do thynke that they haue done
all their dutye towardes God,
when

Amongest papistes

when they haue not fayned the
selues to be ydolatres, as other
mē do. And euen as all their ho-
lynes lay in h̄, they passe not to
leade an inordinat life, or to be-
gyle their neighbours, or to do
such lyke thynges: notwithstanding,
I answer h̄ such peple put-
ting al their perfectiō in abstey-
ning frō an outwarde thyng &
goynge aboute to please god by
doynge one only poyncte of his
law, be euen as farre out of the
way as thother which thynk h̄
they offende not God by forsa-
kyng of him through the vsynge
of outward superstitiōs before
men. But it is no reaso, h̄ theyr
faulte shoulde be imputed vnto
me: considerynge I gyue them
none occasion. My doctrine is,
that a faythfull man ought to
sayne-

For the faithfull

sainctify & consecrate vnto god
as wel the body, as the spiryte:
but yet that the spiryte as the
most pꝛyncipall, haue the firste
place. Who is it nowe that can
conclude vpon thys, & I wolde
brynge in any hypocrisie for to
paye god wyth outwarde ges-
tures onely. Touchynge that
they do pretende & it is a small
fault, a man to feyne for to wor-
ship Idolles, and therfore that
it may lyghtly be forgeuen. To
that I answere, that yf a man
come to make comparyson of y
commaundementes of god fro
thone to thother, & thā he may
well fynde thone greater and
thother smaller: euen as Iesus
Christ sayde, that the pꝛyncipal
poinctes of the lawe, be iustyce,
iudgemente, & fayth. But whē
we

Math. 23

Amongest Papistes.

We consider euery one of them
seuerally, there is none of them
which ought not to be of great
estimatiō vnto vs, for we know
thys, that Iesus Chryste oure
maister sayth. Who so euer shal
breake one of the leste of these
commaundementes and shall
teache men so to do, he shall be
of no estymation in the kynge-
dome of heauen. What is it to
teach mē so to do? It is to make
them beleue, that it is not very
euil done for to transgres some
commaundement of God: as
though it were of small valure,
and by þ̄ menes to gyue them þ̄
brydle to do euyll, and to dymy-
nysh the syn. Now, if he which
maketh the breakynge of the
commaundemente of god (how
lytle so euer it semeth) to be vn-
to

Math. 5.

For the faithfull

to our vnderstandynge) more
lyght than it is, be so condemp-
ned: what shall become of them
whychē say, that a man, whan
he dothe playne agaynste it in
dede, may dissemble hys faulte
all togyther & not be a knowen
of it at all. And in dede, yf we
had not a very peruerse & cor-
rupte iudgemente, we shoulde
not dare open our mouthes, for
to say, that it were a smal thing
to do clene contrary to the wyl
of god. For in as moche, as our
lorde hath vouchsauyd to open
to speake of any thyng, what so
euer it be, were not thys good
reason, & every creature shoulde
be moued at it for to gyue eare
there vnto in feare: & dyllygent-
ly to obserue the same, that he
speaketh. Belongethe it vnto
vs

Amongest Papistes

vs to enquire, wherfore he commaundeth or forbyddeth anye thyng. As though hys onely wyll were not sufficiente vnto vs for a reason.

Now, to the tiente that we dysceyue not oure selues, we ought not onely, to loke vnto þe thyng commaunded or forbydden: but vnto god whiche speaketh, in so moche þe we can not disobeye hys worde wythoute dyspysyng of hys maiestye. Therfore it is after hys hyghnes, þe we ought to esteeme thof fence, & in so doing, it shal neuer seme smal to vs. For this cause, he sayth by hys prophete zachary. That he wold sende a boke of curse, by whych euery periured person & euery thief should be accursed togyther. Wherby,
he

zacha. 5.

Jaco. 2.

For the faithfull

he signyfeth, that no man can
trāsgresse his law, in what sort
so euer it be: but that it is alto-
gyther dāpnable. Which thyng
Sainte James doth expound
yet more clearly, whē he saith.
He that hath kepte the whole
law and offēdeth in one poynt,
shall be counted gyltie of all to-
gyther. For he that hath forbid-
den to murder, hath also forbid-
den to play the whozemonger,
to robbe, or to lye.

Now, to shew, what offence
it is to fayle in any poynte, he
sendeth vs vnto God whiche
gaue the lawe, as though he
wold say, that the faulte ought
to be measured and wayed by
this that we do agaynst the wil
of god, euen by contempte, as it
were, setting nothyng by hys
seue-

Amongest Papistes

seueritie, as moche as is in vs.
Wherfore our lord Iesus Crist
reprouynge the hypocrisy of y
Scrybes and pharisees: which Mat. 23.
in such wyse did apply their stu
dye to obserue the smallest com
maundementes, that the pryn
cypall were lefte behynde vn
done, sayde not vnto the. That
they shoulde go aboute to do y
whiche he had mooste chiefly co
maunded and passe ouer the
reste: but contrary wyse, he spea
keth euen thus. These thynges
ought you to do & not to leaue
thoother vndone: as though he
wolde say, there is neuer a one
of the comaundementes whiche
one ought to dyspyse from the
greatest vnto the least: nor one
shoulde not vtterly reiecte the
one, for to kepe the other. We
see

For the faithfull

See then, that it is a perilous fantasie to conceiue, that it is a veniall synne and lyghtlye to be pardoned, for to transgres any commaundement of god, what so euer it be: considerynge that, loke what feare and reuerence we beare vnto his maiesty: euen the same shoulde we shewe towards all the poyntes of his lawe, euen from the hyghest, to the lowest. And in dede, when we ones begynne to extenuate or dymynysh the word of god in any poynte, for to bryng vs here vnto, that we passe not to do that which is commaunded, it is an entraunce for vs, for to cause vs afterwarde for to cast it of altogether.

Thus, euery thyng that man doth agaynst the wyll of god in
one

For the faithfull

Amongest Papistes.

one sorte or other, indifferently
ought to be rebuked, and behe-
metly repproued. For in this do
we shew our selues to fere hym
and that we wyl be subiecte vnto
hym, yf that we do not omit
one onely tittle of all that he co-
maundeth. Now be it, I wolde
fayne knowe what reason it is,
to call outwarde Idolatry one
of the smalleste offences that a
man may do. Some man wyl
say vnto me, it is bicause I haue
not the wyll or thentente to do
it, but do it by constraynt, desy-
rynge to doo otherwyle, yf I
myght be suffered. I wyl asse-
ure hym then that sayth so. My
frende, yf that thou for feare of
dyspleasure, or for drede of some
daunger, dost a greate outrage
or blynde to thy father, shoul-
dest

For the faythfull

desse thou therfore be holden
excused. And howe moche lesse
oughtest thou to dishonor God
by prophanyng or vnhalowng
hys holy name, by gyuyng glo-
rye vnto a Hammet. Thou
art constrayned (thou sayest)
thinkest thou the þ he esteemeth
not moche more hys glory, thā
thy life &c. But for to put away
all contentious altercations, I
desyre all them whyche be hol-
den in suche erreure, that they
wyl bethynke them a lytle, if it
be a lyght faulte to maynteyne
that by which S. Paul saithe.
That god is prouoked euen a-
gaynst one whiche wolde fyght
agaynst hym. by which he saith,
that Iesus Christe is offended
that one forsaketh hys holy ta-
ble, and that one is made parta-
ker

1. Cor. 10.

Amongest Papistes

Her of the dyuels table, here be
wordes (as me thinketh) able
ynoughe to make vs tremble :
yea, and to save the truthe, they
beate downe all outwarde Ido
latry more mightely than I cā
expresse. But some man will re
ply agaiust me, & say, ꝑ I abuse
thē for to wrest thē to my pur
pose . Let vs se thē whether it
be so or no. The christiā people
eyther for feare of daunger, or
for other worldly respectes, did
assemble in ꝑ cōpany of ꝑ infide
les, for to make solēne bankets
in ꝑ honour of Idolles : & their
excuse was. In our hartes we
condempne al their superstitiō,
and know that there is but one
onely God, vnto whome all ho
nour is due. Upon this Saint
Paul ceasyth not to crye, that
H. y. they

For the faythfull

they prouoke the lord vnto bat
tayle, and pollute them selues
with communycating with the
Deuyls table. What is it that
they do lesse, whyche come to
knele downe at the Masse, for
to approue all thabominacion
that is done there: and whyche
is vsynge of all the peruerse ce=
remories, & suche as be repug=
nant vnto God, which men do
in the kyngdome of Antychrist,
do shewe them selues to be obe=
dyent chyl dren, & is to saye, do
fayne that they consente vnto
them and receyue the as good.
If they deny this, let vs se whe=
ther & causes for which Saint
Paul is so sharpe agaynste the
Corynthians shal not be found
in them. It is certeyn, that he
consydered twoo thynges, it is
that

Amongest Papistes

that the Corynthyans by suche
dissemblyng, dyd geue occasion
vnto the Infydeles, and Pay-
nyms to harden them in theyr
euyl, and not to regard the chri-
stian relygion. And that on the
other syde, the symple weake
people were subuerted & theyr
consciencs troubled.

Thus, bycause of the double
offence þe folowed of their acte,
he threteneth them so sharply.
And what do thei now a dayes
þe be conformable to þe papistes
in their folysshnesse. Let vs all
wayes take the Masse for an
example. They know well, that
it is an abhomyntiō set vp as
it were in þe dispite of god, they
knowe well for what purpose þe
people come togyther there, &
if there were none other thyng
H. iij. there

For the faithfull

there: they knowe that men do
worshyp there an Idol-lyftynge
by a piece of bread in the steade
of God whyle they knowe this
well ynough, do they not yet
make as though they worship-
ped it as other men do. Wolde
not they & men shoulde thynke
that they do it of good deuotiō.
In thys doynge (I pray them)
do they not lay forth the glory
of God to be mocked of the wic-
ked. Do not they offende the
weake by gyuyng them an euil
example with castynge them in
doubte & scrupulosite that they
wote not what to beleue. It is
but losse labour then for them
to go aboute to make a lyghte
matter of it, which we see to be
so sharpely reprovēd of God.
And yet & more is, it is a know-
wen

Amongest Papistes

ween thynges, that the Masse is
taken of the enymies of Iesus
Christe as a gage for to bynde
mē to lyue in their vngodlines:
and to serue theyr tyranny. For
yf any man go vnto the Masse
deuoutly, he is taken for a good
and a laudable supporter of An
tichriste, contrariwyse to dys
pyse & Masse is as it ware to
forsake the kyngdome off the
Dope. Seyng & it is so, that a
christyan man in goynge to the
Masse, doth gyue a testymonie
and make a profession that he
wyllyue in Idolatry, & mayn
teyne thabominations whiche
raigne thys day in the worlde,
is not the same a cloked forsa
kyng of Iesus Christe, and a
playne denyeng of hys gospell
by crafte, What answer wylly
H. iij. they

For the faithfull

they make me vnto this, whych wolde coloure their synne. and bycause they can not make it all togyther whyte, they wolde by some meanes darken it, that it should not appeare at all. I say that we ought not to esteeme **p** Masse alonly in it self: but with all the circumstances and all **p** inconueniences that folowe it. I saye further, that the inconueniences be suche, that there a man maketh an obligacion for to approue, retaine, and folowe the present estate of the poppysh church, which all Christen mē ought to abhorre and desye, yf they can assoyle me this argument with a good conscience & without sophistry. I discharge them, but that will not be this yere.

I

Amongest Papistes.

I will yet recite vnto this purpose for the further confirmation thereof, an History that is in Iosephus and in the booke of the Machabees, it is of Eleazar^{2. Machab.} and a woman of the Iu-^{6.7.} es with . vii . children that they had, who al be it it were so, that men wolde constrayn them for to eate swynes flesh, had yet rather dye then to consent ther-vnto. It might seme at the first sighte that this was rather a self-wilfulnes, to suffer deth for so small a matter, then a righte ordered zeale. But yf we take hede wherevnto these tended, they might do none otherwyse without forsakinge of God: for in constrayninge them to eate swynes fleshe, whiche God had forbidden them, their purpose was to

For the faithfull

was to haue a wytnes of them
that they were content to con-
descende vnto the gentils ma-
ner of lyuinge. This History is
not of the holy scripture, but it
is an act that was Done in be-
rydede and no fable, yf we doo
commende these personnes as
martyres & prayse theyr con-
stancy doth it not become vs to
condemne that that is Done to
the contrarie. Nowe to make
an ende of this article, I saye,
that all they which take it for a
small fault, such a fayning or dis-
semblinge, to make as though
they agreed with þe Idolaters
do not knowe in what estimati-
on God hathe his honour, and
haue neuer tasted of this sen-
tence which he speaketh by his
prophete Eiaie. I doo lyue, I
will

Amongest papistes

will not gyue my glorie to an
other: neyther yet my honoure
vnto Images, for by the same
he sheweth vs that he wyll ne
uer suffer, that hys honoure be
gyuen vnto an Idole: but that
he will at one tyme or at an o
ther, take vengeance of it. I say
also, that they dyd neuer con
ceyue the grace that God hath
shewed vnto vs, in ordeyninge
that our bodyes shoulde be the
temples of his holy spirite, af
ter that he had redeemed them
by the precious bloude of his
sonne our Lorde, and in promi
syng them glorie and immor
talitie in his kyngdome. For yf
they vnderstode this thynge,
they wolde make this conclu
sion with S. Paule, y it were
mete for vs to purge vs from
all

For the faithfull

was to haue a wytnes of them
that they were content to con-
descende vnto the gentils ma-
ner of lyuinge. This History is
not of the holy scripture, but it
is an act that was done in ve-
ry dede and no fable, yf we doo
commende these personnes as
martyres & prayse theyr con-
stancy. Doth it not become vs to
condemne that that is done to
the contrarye? Nowe to make
an ende of this article, I saye,
that all they which take it for a
small fault, such a fayning or dis-
semblinge, to make as though
they agreed with þe Idolaters
do not knowe in what estimati-
on God hathe his honour, and
haue neuer tasted of this sen-
tence which he speaketh by his
prophete Eiaie. I doo lyue, I
will

Eiaie. 42.

Amongest papistes

will not gyue my glorie to an
other: neyther yet my honour
vnto Images, for by the same
he sheweth vs that he wyl ne-
uer suffer, that hys honour be
gyuen vnto an Idole: but that
he will at one tyme or at an o-
ther, take vengeance of it, I say
also, that they dyd neuer con-
ceyue the grace that God hath
shewed vnto vs, in ordeyninge
that our bodyes shoulde be the
temples of his holy spirite, af-
ter that he had redeemed them
by the precious bloude of his
sonne our Lorde, and in promi-
synge them glorie and immor-
talitie in his kyngdome. For yf
they vnderstode this thyng,
they wolde make this conclu-
sion with S. Paule, y it were
mete for vs to purge vs from
all

For the faithfull

allfylthynes as well of the bo-
dy as of the soule, and to beare
God as well in thone, as in the
other, consyderynge that both
of them be hye

Now, after all these caylla-
tions be beaten downe, my La-
dy worldely wysdome cometh
in wyth her fyue egges, byn-
gynge in a perplouse reason.
What good shold come of it, yf
euerye one wolde declare hym-
selfe for to serue God puerly.
I answered wyth one woord, &
yf it pleased God, there myght
folow of it moche persecution,
and that some myghte be con-
strayned to flee, forsakynge all
theyr goodes: eyther myghte
be poynted at with the fynger
some put in pryson, oother ba-
nysshed, yea, and some myghte
lose

Amongest Papistes

lose their lyues. I vnderstand
euen as I haue sayde, yf that
God wolde suffer it, but we
ought to gyue this honour vn-
to God, to commit vnto him al
that might come of it: trusting
that he wolde so order the mat-
ter, that the euyl (whiche we
feared) shuld not come to passe
for this is the refuge, wher vn-
to our father Abraham bryn-
geth vs by hys example, who
haupnge commaundement to
kyl hys owne sonne, when he
was demaunded in the waye,
what he wolde sacryfice, sayde.
The lord shall prouyde. It is
trewly a sentence, which ought
to be wryten in our hertes, that
it myght come vnto our memo-
ry by and by incontynētly, whē
we be amased in any thyng: &
Dye

Gene. 22.

For the faithfull

Dyuen as it were vnto an extreameyte, yf we coulde do so, it is to wytte, to caste all our care vpon God nothyng Doubtyng but that he were wyse ynough, for to directe vs vnto a good ende, when we be destitute of counsell and in perplexite, he wolde not fayle vs moze then he dyd his seruaunt Abraham, in delyuctinge him from all heynesse, whan it was against all the helpe of man. But because of our vnbclefe, we be not worthy to fele the goodnes of God towarde vs. When our Lorde commaundeth vs any thinge, thinke we, that he seeth not the daungers before hande, or els that he doeth not consydere theym: And when he seeth them, thynke we, that he is not

Amongest Papistes

not able to plucke vs oute of
theym. And that moze is, will
we make him a lyar as though
he wolde not kepe his promys
that he made vnto vs, for to
preserue them that folowe his
wayes. wherfore in steade of
alleginge, what shall become
of vs, yf we serue God, let vs
learne to saye, seyng that all
counsell doeth fayle vs, God
hathe some other in stoor for
vs. Are we in a straight / oute
of the whiche we thinke there
is no waye, to escape oute.

Then will he make the waye
wyder, onely let vs doo what
oure Lorde God byddeth vs,
and in what peryll so euer we
be, he shall surely helpe vs.

Above all thinge the lorde God

lo.

For the faithfull

loneth this confydence, & when
we kepe his comaundementes,
we do commit thende vnto his
prouidence, and & our spirite do
quietly rest vpon the same. But
yf that a thousande perylles do
present them selues before our
eyes in suche wyse, & we knowe
not whiche way to wynde vs:
shall we therfore say, that god-
des comaundement is in vaine,
and & it cā take no more place:
No, but we know that it ought
not to be vyolate nor broken,
though heauen and earth shold
go together.

Neuertheles, belly wil dome
wyl not that it be thus answer-
red, for she obiecteth an other
inconuenyence, that yf euerye
man shoulde wythdrawe hym
selfe from Idolatrye. fyrste all
landes

Januari 1616

Amongest Papistes.

landes where Antichrist reyg-
neth, shulde be destitute of faith
full people. Secundarely, that
when they be departed frome
þ place where they were, they
shoulde not knowe where to
dwell, consyderinge the regiōs
where God is purely called v-
pon, can not holde them with þ
inhabitauntes that be there al-
redy. Answer, that this, feare
is verye vayne, for yf that all
they, whome our Lorde hathe
illuminated, with one accorde
and commune consent, were so
stronge rather for to dye or to
leane all togyther, then to de-
fyle them selues with wycked
superstityons, he wolde helpe
them by some meane that we
know not of: for eyther he wold
conuerte the hertes of the prin-

For the faythfull

ces and of the Magistrates, &
moue them to put downe al I-
dolatrie, and set vp the true ser-
uice and worshippinge of God,
or els at the least wolde mollify-
fye them so, that they wold not
constrayne the poore faithfull
people for to defile them selues
against their consciences, nor
use no more suche crueltie a-
gainst the. Furthermore, that
we enter no further in disputa-
tion, I saye that we shall not
now doubt, that euery one will
trusse vp his baggage for to set
forwarde. For alwayes thus
will the worlde goo, that some
shall haue their eyes so blynded
that they can not perceyue in
what myre and fythines they
lye in: & other, althoughe they
do so, & acknowledge y^e misera-
ble

Amongest Papistes

ble estate wherein they be, shall neuertheles be hold in through the infirmite of the fleſhe for to abyde there ſtill. And ſome ſhal be ſo wrapped with dyuerſe cares and burdēſ, & they can not auoyde it, al be it they wolde fayne do it.

But it is very lykly (wil ſome man ſay) & thei which haue the better zeale & more knowledg for to edifye other, will go their waye: what will come of this then, how can the doctrine of & goſpel be multiplied, yf the ſede be taken awaye. To this I anſwer, that yf euery one of them which be here and there, vnto whom oure Lorde hath geuen the knowledg of his truthe, dyd but the half of his Dutie to
I. ii. his

For the faythfull

his power, that there shoulde
not be one corner of the worlde
which should not be fylled ther
with. The fault is, that there is
no boldnes nor courage in the
moste parte, but yet althoughe
all they that coulde not lyue in
one Contrey wyth a quiet con-
science, bycause they myght not
lyue after Goddes worde, dyd
departe away, thynke we that
the seede of God should vtter-
ly be extyncte. We shoulde ra-
ther hope, that god in the stead
of one, wolde rayse vp fower.
In conclusiō, we shalbe alwaes
fooles, so longe as we wyll rea-
son agaynste God. I know also,
that there be some which think
to cleare them selues very wel
by sayenge, that it is an eaysye
thyng for me to say thus seying

¶

Amongest Papistes

I am far frō Daunger: but that if I were in their place, I wold not be so hotte, but wold do as they doo. I answere, that I say none other thyng, but þ̄ whych my conscience constrayneth me to speake: and that, yf I wolde say other wise, I should wickedly blaspheme the truth. Wherefore, if I were in a place where I thought that I shoulde not auoyd Idolatry without daunger, I wold pray our lord, that he wolde strengthen me: and þ̄ he wolde gyue me this constancy to prefarre (as reason requirereth) his glorie, before myne owne lyfe. & I hope þ̄ he wolde not forsake me.

Neuerthelesse, let vs leaue to dispute what I wolde do, for I do not boaste my selfe: but do
I.iii. onely

For the faithfull

onely shewe that, which as wel
I my self, as every man ought
to do. And therfore, whosoever
dyd otherwyse (were it I my
selfe or anye other) he were to
be reprovied. But what doth it
helpe them for to loke vpon me
If I do otherwyse then I haue
preached, wo be vnto me: for as
moche as I shulde condempne
my selfe by myne owne mouth.
But are they therfore to be ex-
cused: let every body proue his
owne worke, saith S. Paule,
and then he shall haue glozy in
him selfe and not in his neygh-
bour, it is a very comune thing
in the world, y one doth make
him a buckler for to defende
hym selfe, by the faultes of an
other, but a man maye not vse
thus for to do before God.

For

Gala. 5.

Amongest Papistes

Furthermore, to the intente
they shoulde not saye, these be
wordes, but fynde me one
(I praye you) that doth so. I
requyre nothyng off theym,
but to folowe that whyche so
manye thousande Martyres
haue done before vs, men and
Women, Ryche and Poore,
greate and small. This doc-
tryne then is no speculation,
that I haue inuented, euer the
soner because I my selfe am (as
I and they do thynke) safe and
well at ease / but it is the same
whyche the holye Martyres
of oure Lorde Iesus Christe /
haue occupied theym selues
wyth in the myddes of the tor-
mentes that they suffered.

And by thys medytation they
were strengthened & holpen

I.iiii. to ouer-

For the faithfull

to ouercome the Dred and feare
of prisonnes, of rackinge, of the
fier, of the gallouse, of y^e sword,
& of all other kyndes of Death.
If they had not had thys tho-
rowly prynced in their hartes,
that it were better for them to
Dye an hundred tymes, then to
Do any thyng agaynst the ho-
noure of God, they had neuer
had the courage, to present the
selues vnto the Death, for to co-
fesse the christian faith: but they
wolde rather haue suffered the
selues to be induced for to ho-
nour Idolles

Now, their conscience is not
recited vnto vs, onely bycause
that we shoulde prayse it: but y^e
it myght be an example to vs,
and that we forsake not the be-
ryte whiche they dyd so manful-
lye

Amongest Papistes.

Iye maynteyne, that we do not
set at naught, nor corrupte the
glory of God whiche they este-
med so hyghely, that they shed
their blood for to seale and con-
fyrmit: yf thei had the thought
it lawfull to escape by simulati-
on or dissemblynge, when men
wold constrain them, to encline
vnto Idolatry: then had it bee
now no nede that they shoulde
haue geuen ouer them selues,
for to endure such tormētes as
they suffered. For they myghte
haue worshipped God secretly,
and made as though they had
worshypped Idols, for to sa-
tisfy their persecuters with al.
But they haue taught vs that
that is nothyng else but moc-
rage, to pretende that a man
doth honoure God in hys hert,
when

For the faithfull

When he betrayeth the truthē
before men, and so defyleth his
honoure by gyuinge it vnto I-
dolles. And truely when eue-
rye thyng is well weyed, this
is no small condemnation v-
pon vs / for to see what an ar-
dente and a burnynge zeale the
holy Martyrs hadde in tymes
passe in comparison of the cold
zeale that we shewe oure sel-
ues to haue, for by and by as
soone as a poore man in those
dayes hadde but onelye a lytle
taste of the true knowledge of
God, he made no doubte to cast
him selfe in daunger, for the con-
fession of hys faythe / and had
rather to be slayne quicke then
to counterfayte or dyssemble
so moche, as to commytte an
acte of anye outwarde Ido-
latri

Amongest papistes

trye. We that haue so greate knowledge, whiche shoulde set vs on fyer, be more colde then Ice, and besydes that, goo aboute to excuse or iustifye oure selues. But yf we doo so, we shall heape vnto oure selues a more greuouse curse and prouoke the fozer, the wraathe of God vppon our headdes, and let euery man for his o'wn part marke this diligently.

Nowe euen as hytherto, I haue foughten agaynste them whiche for to wasche and iustifye them selues, doo falsifye the truthe of God, or for to extenuate or mynysh their faultes, do derogation vnto the maieste of his word, and diminish thauctorite of his comandmētes, or els by vayne clokes wold excuse theym

For the faithfull

themselves, that it myghte be
lawful for them, to do euyl and
no mā to reprove them. So on
thoother syde, it is good reason
to preuente the question which
many good personnes and such
as feare God myght happen to
aske, that is to wytte, whether
I do reprove and condemne
all the faythfull, whiche be dys-
persed thozow out fraunce, Ita-
ly, Englande, Flaunders, and
other Realmes: in as moch as
(in many of these) they be con-
strayned to vse many supersty-
cious ceremonies. Before I an-
swere to this questiō, I protest
before God that so farre is it of
that I do delyte to rebuke and
reprove my pooz brethre which
be in such captiuite, that rather
for the pitie and compassiō that

I

Amongest Papistes

I haue vpon them. I wolde de-
uise some way to excuse them:
but yet so, that I speake as my
conscience doth compell me to
say, yea, and that for their owne
health. And after that I haue
sayd all, I do mourne for them,
despryng God that he wyll co-
forte them: touchyng the repro-
uynge of them, thys is not my
mynde, where as I rebuke any
vice in theym, therfore to con-
dempne their personnes: God
knoweth that I haue this esti-
mation of many that be disper-
sed abroad, that they lyue moche
more holyly than I do, and in
greater perfection. Moreouer,
I knowledg and consider wel
that it is a greatter and a more
excellent vertu for thē to kepe
them selues in the feare of god,
in

For the faithfull

in the myddes of suche a confu-
sion, than I which haue no such
occasyon, and am not so moche
tempted to do euell: but contra-
rywysse haue dayely the worde
of God to drawe me backe. In
lykewysse, yf they happen to fall
that I ought to beare more to
them, then I my selfe ought to
be fauored or to be bozne with.
Therfore, so farre is it of, that
I do reiecte them, as though
I wulde not take them for bre-
thren: in that I do els laude &
praye them before God and al-
so before men, countinge them
more worthy to haue a place in
the churche of God than I: let
vs set asyde then this false opi-
nion that I wolde exclude the
from the nombre of the faith-
full, or compte them for no Chri-
stian

Knichtest Papistes

Christian men.

Neuerthelesse, thoughe I
haue their personnes in suche
honoure and reputation, yet I
cease not (yf I see any vice in
them) for to iudge it euill: for
althoughe a man be very faith
full, yet one can not saye, that
all his workes be good and lau
dable: it is possible they maye
fynde other fautes in me, let
theym condempne theym in
the name of God: but let it not
be of euell will or throughe the
desyre to dispraise or backbyte
me, or for to reuenge them sel
ues thorowe accusynge me as
gayne. That notwithstanding,
let them receyue this correcti
on with humblenes, yf they wil
shewe theym selues to be the
children of God: or elles they
shall

For the faithfull

shall declare them selues to be
led wyth a spirite of rebellyon
and bytternesse : seynge that
theye wolde not receyue the
trithe.

But one, wyll demaunde of
me, what counsell then I wold
gyue a faythfull person & dwel
leth so in some Egypt, or in some
Babylon, in the which he is not
suffered to worshyp God puer
ly: but is constrayned after the
common falschyon to conforme
hym selfe vnto euyl vsages.

The fyrst were, that he shold
get hym from thence if he can,
for all thynges well rekened &
debated, happy is he that is far
from suche abhomynations, for
as moche as it is verye harde
to be so nyghe and not to be de
fyled wyth them, Let hym the

Draw

Amongest Papistes.

Draboe hym selfe vnto the place
where he shall not be constray-
ned to medle with suche fylthi-
nesse: nor yet to blaspheme the
name of god, nor his worde, by
holdynge his peace and dissem-
blynge as though he consented
on the other syde, where as he
myght be suffered to make pro-
fession of his christian faith, in
the assemble of christian people,
to be partaker of the holy Doc-
tryne of the gospel, to haue the
pure and wholsome vse of the
Sacraments, to haue his part
of the common prayers.

Here, haue ye my oppynion,
what were best to be done: but
yf anye man fynde no waye to
get oute, I wolde counsell hym
to loke, whether it were not
possyble for hym, to absteyne
from

For the faythfull
from all Idolatry, and to kepe
hym selfe pure and vndefyled
toward God, as well in body,
as in soule. Then, that he wor-
shipped god priuately, desirynge
hym that he wyll restooze hys
pooze Churche vnto her ryght
estate. Finally, that he doo hys
dyligence for to instructe and
edyfye the pooze Ignoraunte,
as moche as he may: if he abiect
that he can not do thys wyth-
out daunger of deth. I graunt
it: but the glozy of God where
of we intreate now, oughte to
be more precious vnto vs then
this bayne and transitory lyfe
whiche (to saye the truth) is
nothyng but a shadow.

I knowe, what the moste
parte wyll say vnto me, alas it
is very truth that we ought to
pre-

Amongest Papistes

prefer God before all thynges:
but we haue no suche strength
nor constancy, where we haue
father and mother whych do
retayn vs here, wher we haue
charge of householde, how can
we well get awaye. Vnto this
I say, for as moche as their in-
firmity doth let them, to folow
the counsell whych they doo
acknowledge to be moste sure
and healthful, that for as moch
as for the feare of men they do
bow from the ryght way, they
oughte to confesse their synne
before God: and wyth teares
and syghes to bewayle it, accu-
synge them selues in the steade
of iustifyeng. Then, I do admo-
nysh theym that by custome
they sleape not in theyr euyl:
but from daye to daye, endeuer
to. 3. 4. them

For the faithfull

them selues to myslike them
selues and to be soꝝ, that they
may obteyn mercy before god.
Then, afterwarde to desyre,
their good father (foꝝ as moche
as hys offyce is, to redeme pry
soners) that he wyll once draw
them out of bondage: oꝝ els pre
pare a ryght foꝝm of the church
thoꝝow oute all the woꝝld, that
they may gyue hym the honoꝝ,
that belongeth vnto hym. Fy
nally, to seke all the wayes pos
syble, to gette out of this myze,
and this myserable and cursed
estate, where in they bee: and
take those same meanes which
shalbe offered vnto them, that
they may shew that it was foꝝ
no hypocrysy, that they desired
of God Delyuerance: yf all men
wolde thus do their dyligence.

¶

Amongest Papistes.

I doubt not, but that our lord
wolde worke, otherwyse then
he dothe, for to destroy all abho-
mynations and Idolatry, that
raigne vpon the earthe. But
bycause we fele not our mysery
nor be not touched with it, as
we oughte to be: but rather as
indurate persons, do not passe
vpon the matter/ it is no

maruell, that he doth
thus suffer vs, so long
to corrupte, in our
fylthines. It

is to be fea-

red, if

we

Do not bethink vs the soo-
ner, that he wyll let vs
roote altogether
therem.

✠ Translated by R. G.

Matthew the .x. d

Whosoever knowlegeth me before men, hym wyll I knowledg also before my father whiche is in heauen. But whosoever denieth me before men, hym wyll I also denie before my father whiche is in heauen.

Romayns the .x. v

If thou knowledgest Iesus in thy mouth / that he is the lord / and beleueste in thine hert that God hath raysed hym from the dead thou shalt be sauid. For if a man beleue from the herte / he shall be made ryghtuous: & yf a man knowledg wyth the mouth / he shall be saued. &c.



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